

AN INTRODUCTION TO THE HISTORY OF THE UNITED STATES

BY
J. H. HARRIS, D.D.



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THE
INFLUENCE OF THOUGHT
ON
HEALTH, WEALTH, AND HAPPINESS

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HEALTH, WEALTH, AND
HAPPINESS

BY

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"A MANUAL OF HYPNOTISM," "A BOOK OF
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PREFACE

THIS little book represents an attempt to point out in simple and even prosaic manner the way in which thought is at work in the lives of all. It does not profess to be a volume for the scientist, its aim is rather, to reach our dear friend the man-in-the-street, and to open his eyes to the fact that opportunity is knocking at his door. His salvation surely lies in his capacity to order his individual thinking, and certainly not in GOVERNMENT DEPARTMENTS.

H. ERNEST HUNT.



CONTENTS

CHAP.		PAGE
I.	THOUGHT AND ITS INFLUENCE—	
	1. THE IMPRESS OF THOUGHT . . .	1
	2. THOUGHT, HABIT, AND CHARACTER .	11
	3. DOMINANT IDEAS AND ACTION . .	16
	4. PERVERTED DOMINANTS . . .	22
	5. MOULD, OR BE MOULDED . . .	29
	6. MASTERING THE INFLUENCE OF CIR- CUMSTANCES	37
	7. HOW THINKING RULES THE OUTLOOK	47
	8. EXPLORING THE MIND	57
II.	THOUGHT AND HEALTH—	
	1. MIND AND BODY	67
	2. EFFECTS OF SUGGESTION	79
	3. UNCONSCIOUS SUGGESTION . . .	85
	4. OPTIMISM AND PESSIMISM . . .	93
	5. MENTAL POISONS	98
	6. MENTAL STATES AND DISEASE. .	104
	7. RESISTING-POWER	112
	8. "VIS MEDICATRIX NATURÆ" . .	119
	9. HEALTH AND HOLINESS	126

viii THE INFLUENCE OF THOUGHT

CHAP.	PAGE
III. THOUGHT AND WEALTH—	
1. WHAT IS BUSINESS ? . . .	134
2. " HE THAT IS GREATEST—— " . .	140
3. FAITH AS A BASIS OF PERMANENCE .	146
4. MAKING FRIENDS	152
5. MONEY-MAKING AS AN END . .	157
6. MONEY AND THE MIND . . .	163
7. SECTIONAL INTERESTS . . .	170
8. PRODUCTION AND INVENTION . .	177
9. BUSINESS AND LIFE	184
IV. THOUGHT AND HAPPINESS—	
1. THE QUEST OF HAPPINESS . . .	190
2. THE FIRST APPEAL	196
3. SELF-INTEREST, AND WHAT THEN ? .	201
4. THE RESPONSIBILITY FOR HAPPINESS	207
5. SELF-EXPRESSION AS A MEANS OF HAPPINESS	213
6. LIFE'S MANY PROBLEMS . . .	219
7. SACRED AND SECULAR . . .	226
8. THE VITAL PRINCIPLE . . .	231

THE INFLUENCE OF THOUGHT

CHAPTER I

THOUGHT AND ITS INFLUENCE

The Impress of Thought

THOSE of us who have not yet quite forgotten the days of youth will probably recall the fable of the fairy who had three wishes to offer, wishes that would surely come true. We may recall, too, the sense of power and almost omnipotence with which that trio of possible blessings endowed us in advance, so that the only difficulty lay in selecting the most desirable for our own. How fine it was to feel that such things as we dreamed were to be obtained for the wishing! So imagination wove its patterns in the fabric of our thoughts, and we were happy in our world of fantasy and glad with the giant confidence

of youth. Though now, may be, the glamour of childhood be gone and we find ourselves soberer of dream and less sanguine of glories and greatness, yet to our thinking minds the prospect and the promise of those three wishes was not so very far from the mark of truth. It dawns upon us that it is often life's way that the thing the heart dwells upon, and round which the thoughts linger, at length comes into being ; the dream comes true, the object is achieved, or the pictured circumstance becomes reality. So we fall a-wishing, the one for this and the other for that, playing the child game over again ; and deluding ourselves with the idea that now we have become grown men and women we have for ever put away childish things. Indeed we have not : and, pray Heaven, we never shall.

Everybody wishes—even those washed-out folk who explain that they have given up hoping for anything and are now resigned to whatever an unkind fate may send them—even they are still wishing ; but they have simply packed those inconveniently active desires away in the inmost chambers of the mind, locking the door, and ostentatiously throwing away the key.

Those imprisoned desires keep up incessant hammering on the door and wildly struggle against their confinement, and the undermind of the most confirmed pessimist is still a field of conflict and a battle-ground of contending desires ; for everybody wishes. But while the wish and the desire are instinctive and universal, while all of us seek happiness, even if it be but to touch the hem of her garment, yet the realisation of how the quest is to be accomplished seems to be vouchsafed to comparatively few. Thought, the wonder-working power by which seeming miracles are compassed, is overlooked by the majority ; its forces are unrealised and its possibilities un conjectured. Of all the royal gifts showered on humanity irrespective of wealth, rank, pursuit, or pedigree, this fine potency of thought is perhaps most overlooked of all. Could we be called upon to pay one penny each for thoughts at the Post Office there would be no getting near the counter. As it is, God gives us our thoughts free to think them as we will, and (forgive the trespasses of our commercial souls !) we value them at the price we pay.

Thoughts and wishes break us, or make

us, according as their directions lie ; they fetter us in life-long shackles, or they set us free ; they grip the mind of the miser and pack his soul away in his own money bags, or they liberate the spirit of the Saint and Saviour, to love in fine freedom the whole pulsing heart of humanity. They work incessantly for or against us, to our upbuilding or our undoing, and we cannot say them nay : we can no more prevent thoughts playing their vital part in our life than we can disown the law of gravity or proclaim our independence of oxygen. But there is the greatest difference between these latter and thought, inasmuch as thoughts can be controlled. It is of the utmost importance that it should be recognised that not only is this so, but that it is “ meet, right, and our bounden duty ” that thought should be so controlled. It is a force that produces its effects according to its direction ; if we allow it to work at haphazard the results will naturally be of an in-and-out nature, sometimes good and sometimes bad, and—like the well-known little girl’s character—“ when they are good they are very, very good ; but when they are bad they are horrid.” Ignorance is

certainly not bliss with reference to the power of thought, and it is largely due to non-realisation of the subtle and sometimes insidious ways in which thought works in the mind that the results in so many lives show themselves to be horrid. It is therefore very much to the point that we should exercise our wits over this most important topic, and, after examining some of the workings of the machine and learning which buttons to push and which levers to pull, take charge ourselves and drive for the land of heart's desire.

To some folks it comes as a surprise to realise that the thoughts we entertain do really matter and have a permanent effect. It is so easy to dismiss a thought from the mind and to think that we have finished with it, but in so imagining we have disregarded the faculty of memory. Directly we think, it becomes obvious that though the thought vanishes it leaves behind it some trace of its passage, like a footprint in the sand. We recognise a thought on its repetition as a previous acquaintance, and if it recurs often we get to know it as an old friend, and presently we find ourselves actually expecting it as a matter of course

since its presence has become more or less habitual. But just as memory makes an acquaintance grow into a friend and merge into a crony, so does it deepen the impress of a thought repeated. We need no psychology to know that actions grow easier with repetition, until they pass into habits and are performed without conscious thought or attention. We see how an unfamiliar tune quickly lodges in the mind and gradually becomes insistent until perhaps we are unable to get it out of our heads. These and countless other instances merely go to show that memory stores up some record of the fleeting thought; were it otherwise, a thought passing from the mind and leaving no trace would not be recognised anew, nor would actions become gradually easier, nor melodies be learnt. Experience, then, gives the lie direct to the idea that the thought in passing makes no difference; it shows, on the contrary, that thoughts do really and truly matter, and this is a first point of much importance.

As a rough and ready simile to the action of the impress of thought upon the mind, we may take the case of the engraver upon metal. One touch with his graving tool

leaves its mark upon the plate, and so much of the metal has been removed. Let him repeat the touch and the cut is cleaner and deeper, while with repeated strokes the impress grows until the record is bold, strong, and ineffaceable. So with the mind, it is as if a first thought leaves its trace and, like to like, the repetition of that thought engraves the impress deeper; and so the mark upon the mind scores itself into the fabric, a channel and a groove through which passes the current of thought with ever-increasing ease. Thus, on this simile, upon our minds are graven the impress of past thoughts—all types, all kinds, and all degrees of intensity. What we do know is that the mind remembers, but what no man has been able to demonstrate is that this mind forgets. We may not be able to bring an idea back into consciousness, as when we try to recall a forgotten name; but over and over again such ideas will prove by their spontaneous return that the memory record was perfect and only the machinery of recall defective.

It would take too long, and occupy valuable space much needed, to develop this point of perfect memory; it must

suffice to say that practically all modern scientific writers agree that while time and lack of recall may dim the record of an item in memory, and while such may be overlaid by the continuous rush of new impressions, yet nothing that has so far been demonstrated has given us any grounds for believing that there is any "wiping out" process from the tablets of memory. On the contrary, hypnosis, psycho-analysis, and other lines of investigation incline us to the view that memory is perfect and absolute, and that its storehouse holds prodigious wealth or rubbish as the case may be, of which but the veriest fragment can at any one time be within the ken of consciousness.

If everything of our past thought-experience be engraved upon the surface of memory, then our minds must be as maps of our past thinking: here the mountain-peaks of exaltation and aspiration, there the valleys of shadow and depression, yonder the streams of desire, the dark places of failure, and the chasms of despair. In ourselves is our life's record written by none other than the hand of self; self-recorded, self-accused, and self-judged are we. This, be it remembered, is no fancy picture;

although the simile is but an illustration, yet its import is in consonance with the facts. Memory, of course, is not a tablet, but in ourselves are the writings, as we shall show in some detail later. The mind in its record is our history, from which there have been no erasures, and whose authenticity it were idle for us to deny. We are wise if we recognise the facts and seek to profit thereby.

To turn again to everyday experience, we see the early thoughts of youth grow into the strong ideas of adult life, and later solidify into the dogmatic bigotry of old age. The crusted Tory was not of necessity born either crusted or Tory, but by long use and development his brain tracks grew to paths, and finally to grooves so deep that the thoughts and opinions could run in no other channel. By that time progress was finished, and he had become the hard-and-fast opinionated individual unable to see eye to eye with anyone else, impatient of contradiction and absolutely impervious to reason or argument. This, of course, is the logical outcome of a one-pointed concentration of ideas; it means lack of mental elasticity and demonstrates a rigidity and

stiffness which approximates to mental death. Yet we are all "groovy," and happy are we if the grooves be good ones so that the rivers of sympathetic thought run fresh and free in us from sweet charity's springs; and woe if the waters of kindness be soured or stagnant and poison our thinking.

The mere fact that thoughts are continually passing through the mind and leaving their mark assures us that building of some sort is continually in process; and our experience, both with ourselves and other people, corroborates the view. Obviously, then, since the mind grows by accretion of thought, we cannot stay still—we must either be marching or marking time. Marching is progress, marking time means that we are scoring the old grooves deeper and developing into creatures of habit—we are being mastered by our thoughts instead of proving ourselves their masters. Fresh thoughts and ideas are food to the mind upon which it can feed and grow, it can no more thrive without sustenance than can the body. The mind introverted or turned in upon itself, as in solitary confinement, becomes diseased or distorted and often

completely unhinged. It is the stream of consciousness flowing laden with fresh ideas, varied impressions, and happy thoughts that keeps us sweetly sane. But the outstanding facts to which these considerations testify are that thoughts matter most completely in the mind, that every thought leaves behind it some trace, and that thoughts repeated score their impress the deeper according to their frequency and intensity.

Thought, Habit, and Character

We speak at times of some people we come across as "thoughtless," but the term is a misnomer, and it would be more correct to say that their thinking was ill-directed. A thoughtless person is generally lacking in thought for others, but by no means so towards himself. Everybody entertains thoughts of one type or another all day long, but naturally some kinds are entertained with greater frequency or stronger interest and intensity than others, and these give their special bias or inclination—their "bent" to the mind. These are the channels along which the thoughts flow the more freely, and in the automatic record

12 THE INFLUENCE OF THOUGHT

of their passing engrave themselves the deeper.

Without entering into the abstruse question of whence thoughts first come or how they originate, we may safely assert, on the basis of universal experience, that present thinking is intimately influenced by past thought. We know that a thought once entertained tends to recur when recalled by some association, and we recognise how closely wedded become hymn tune and the parodied words, so that they can henceforth no more be set asunder in our mind. We find ourselves falling into "habits" of thought which run with increasing ease until the train of ideas seems at length to have laid bare the secret of perpetual motion, and to be capable of travelling by itself. Thus we are still on safe ground when arguing that the thoughts we sow in our mind are the seeds of future thoughts, and these again the seeds of others. This automatic multiplication of thoughts, with their attendant record in mind, explains how types of thought become habitual; there are habits of thought in each of us of all varying degrees of intensity, and according to the rapidity of their multiplica-

tion so does the mind in its thinking gravitate towards one or other direction. Thus grow our likes and dislikes, our hopes and our fears, our inclinations and tendencies ; none of them spring, Minerva-like, full-grown into being, but each has developed by a process of accumulation, thought upon thought to its present strength.

We need not overlook the fact that we inherit predispositions and have inscribed within the nervous system at birth special adaptations ; so much we may accord to Nature. But to nurture, with all its possibilities of rebuilding and transforming, we would attribute the vastly greater power. The road of our inborn tendencies often lies downhill, and were we just unthinking machines we needs must follow it ; but, gifted as we are with at any rate some freedom to say Yes or No, it is possible for us to turn our steps up hill and climb to nobler destinies. The word " heredity " is to some a veritable fate which holds their very thoughts in check from fear and awe, to others it is a vastly convenient excuse by which they may explain their vices and palliate their offence. There are thousands

of otherwise intelligent folk who are content to mutter, "Oh, I was born so," in extenuation of traits which, truth to tell, they are too lazy to take the trouble to alter. They may have been born so indeed, but why, with the stream of conscious thought ever flowing fresh through their lives, should they remain so? The sewing machine may start with a squeak, but why allow it to continue squeaking? It certainly cannot do its best work perpetually uttering its noisy protest against wrong conditions. So also, instead of giving utterance to these misjudged remarks, those worthy folk would be more wisely employed in rectifying the things that are wrong.

What we find ourselves, then, to-day is very largely the outcome of our past thinking; we have cultivated, indulged, or at least allowed the various types of thought to become familiar and then more or less habitual in the mind, and the aggregate result is our character. This cannot in the nature of things contain anything that has not been previously implanted by thought, though, with regard to our equipment at birth, the thoughts may have been operative in the lives of our parents or other relatives;

also when we were in the practically defenceless state of childhood we may have had impressions fastened upon us by the thoughts of others. But even when we make allowances for heredity and early influences we may still advance the broad statement that for the things that now hold sway and dominance in the character the individual must himself take chief responsibility. Character, far from being the product of a moment, is built up by long-continued habits of thought. The impatient character is compounded of a horde of hasty thoughts which have dug so deep a channel in the mind that the flood of impatience sweeps aside the gentler influences of calm and patience. The fearless character fashions itself from strong and courageous thinking ; nourishment of heroic stuff breeds heroes, and fear-thoughts mould the timid, shrinking, and distrustful mind.

Trite as these observations are, it is nevertheless wholly necessary to emphasise them, for even if the majority of people recognise these elementary truths, they give the lie to such recognition by their actions. Character is always an unfinished thing, never finite, never complete, for ever being

augmented or modified by the current thought. It is like a newspaper, its record in its past, but a record always being modified and its reputation being increased or diminished by each successive daily issue. What journal would dare stand upon its inception and appeal to its readers on the ground that it was "founded on this or that"? It is its present valuation that counts; and so it is with character. Thus it is merely commonsense and elementary wit to note what type of seed we plant in the garden of the mind—to cultivate the more worthy blossoms of thought, and to allow the noxious to fade for lack of sustenance. The touchstone of life itself is character, and it is in this simple process of thought accumulation that the formation of character lies.

Dominant Ideas and Action

Action is the step that follows naturally upon thought, it is its normal discharge. Looking at it the reverse way we observe that action is always preceded by thought, though it by no means follows that the thought enters into consciousness. When we do a thing "without thinking" we mean

without conscious attention, but the act is nevertheless performed by virtue of stored-up thought in the form of habit. We do not think about the thousand-and-one vegetative processes which are always in operation in the body, the beating of the heart, the maintenance of the bodily temperature, the rhythm of breathing, or the process of digestion; but these again are carried on instinctively under the direction of stored-up race habits which, we may well believe, are formed by some process analogous to that of the acquisition of habit in the individual. So thought in some form or other lies at the basis of action.

Thought tends naturally to pass into action, but quite obviously it is not every thought that succeeds in doing so. Practically speaking, we never get a single thought as a unit—a hermit, so to say, in the wilderness of mind. The mind, far from being a wilderness, is more like a battle-ground of contending hosts. Thoughts have relations of all degrees of proximity: father, mother, sisters, aunts, cousins, and possibly mother-in-law, and step-children also. Family-like, too, these thoughts possess individuality, some have strength, some persuasiveness,

some insistence, and others may be shy and retiring—we may indeed credit thoughts with all the varied characteristics that we ourselves display. Amid this medley of thought there is the usual pushing and elbowing that obtains in the ordinary crowd, and with much the same result—the strongest come to the front. In the realm of thought “coming to the front” means earning the right to result in action, and it is the master-thought, the dominant motive that achieves it. A man may be approaching a mendicant by the side of the footpath, his first impulse is to give him sixpence, but then he remembers how completely he has been taken in on other occasions; the usual pitched battle then takes place between generosity and caution. If generosity wins, the beggar gets his sixpence; but if caution prevails, he goes without—the battle is to the stronger, and the victor-motive is rewarded with the right to act. In this way it is always the dominant motive, the master-thought or series of thoughts which issue in action. Were a musician’s master-thought to be the performance of a Bach fugue, and some rag-time ditty were to sally forth in its place,

who would be more greatly astonished than the musician himself? If a person's one aim and object were to go forth out of doors, and something put him to bed—if, in short, master-thoughts did not result in action, then our world would quickly be at sixes and sevens. But experience assures us otherwise.

Hesitation shows what happens when opposing thought forces are fairly evenly matched: we are in "two minds," and the appropriate action is delayed until one or the other idea is reinforced and secures assured dominance, then the action follows accordingly. Sometimes our present thinking is in conflict with long-graven habits of thought, and time and again the older forces may win and almost force us to do the things against which we strive valiantly enough in our consciousness. But we may take heart of grace and know that the perfect memory, which causes our present trouble by its faithfulness in recording the past thoughts that we would now disown, this same memory will with the same faithfulness record our present striving, and on the balance will assess us so much the higher on the scale of character. We are

called upon to fight, but not of necessity are we held accountable for the issue—often enough fierce fighting that ends in failure is finer than facile success.

Dominant ideas then prove their mastery by transition into action, and the action itself is first-hand evidence of the type of idea that held sway at the time in the mind. Here again the conclusions at which we arrive are perfectly plain and devoid of subtlety, but if everyone realised that they acted strictly according to their dominant ideas, and that these ideas themselves are mainly compounded of their past thoughts, how much simpler the machinery of life would look. Character building, then, assumes somewhat of the prosaic nature of the building of a house, brick by brick. But whereas the builder who cares for his handiwork is careful of the material which he selects to incorporate in his structure, the average man is supremely indifferent as to the ideas and thoughts which he allows to go to the making of his dominant ideas.

Anyone can build a dominant idea; everyone does so, as our characters testify. More, indeed, than this, everyone is bound to do so. But while here and there an

occasional man builds according to a pre-determined plan and so makes the best use of skilfully chosen material, the general fashion seems to be to gather a heterogeneous collection of second-hand material, shoot it anywhere and anyhow, and trust to luck to its looking like a genuine edifice if the inspection be not too close, and the weather holds. Imagine ! That is the way in which we have grown ; what is there beyond our grasp if only we were to build on the saner plan ? The marvel is that we stand where we do ; and, badly as we have built, our position to-day is simply a commentary on how badly others must have built to secure a worse result.

For the moment let us be perfectly clear about this next step in our argument. Memory registers our every thought, and puts it on record by engraving it in the fabric of the mind ; repetition scores its impress the deeper ; and finally, in the growth, certain ideas, by their intensity or volume, tend to become dominant. These give the definite traits and points of character. Under appropriate circumstances these dominants issue into action. But apart from these characteristic permanent dominants,

in the hundred and one daily circumstances there will be temporary dominants, first one and then another, which give rise to the countless actions of every day. Only dominant ideas can secure corresponding actions, and once an idea has gained the ascendancy in the mind it is certain that, as soon as opportunity offers, it will blossom into action.

Perverted Dominants

Looking round, with special reference to character, it is not difficult to discern how large a part of the shadows of life are due to what we may term perverted dominant ideas. We see people at cross purposes with the Universe, with everything going wrong, and their whole life a range of discord ; for the greater part of which wrong thinking is responsible. We have to meet the events of life as one force meets another, and in order that the resultant should follow the line of harmony it is necessary that we should meet events at a certain angle. This means that we must find that attitude towards life which produces the desired result, in short, that we should adapt ourselves to life and its great laws as a condition of

harmony. Where we contend against vital principles we ourselves are damaged, not by any vindictive process, but just as automatically as if we were to try to push our head through the party wall instead of entering by way of the door.

A wrong attitude of life in general simply means that our dominant ideas are perverted, and this is as an inevitable consequence of the trend of our past thoughts. A rough and ready test of the correct adjustment of life is harmony, or the absence of friction. Where we find things going wrong and troubles coming thick and fast upon our devoted heads, we should eschew resignation and regrets, and suchlike un-Christian vices, and look at the events squarely and try to find their meaning. They have one ; they are the by-products of mal-adjustment and wrong conditions, just as much as pain is in the body. They are also, again like pain, invaluable for the purpose of diagnosis. Law and order hold throughout the Universe, for every effect there must have been an efficient cause—life works as if this were true, and we can indeed conceive of no other theory. Therefore, for the things that go wrong there must be a cause ; and, once

we have got upon its track, a most exhilarating and engrossing pursuit ensues upon our endeavour to run it to ground. Having unearthed it and traced its workings up to the trouble manifestations, we shall find that most usually the difficulty or distress is due to wrong thinking. If, now, we reverse the current of our ideas and set to work to fashion another dominant, so that we meet life at another angle, the resultant will necessarily be different. But wherever undesirable results are a consequence of wrong thinking, nothing in the world will alter those results save remedying the thinking. Not all the prayers under Heaven will serve in place of better thinking, and, on the other hand, perhaps right thinking is not so far from that "praying without ceasing" to which we are so strongly recommended.

A youth with hazy ideas as to the difference between "mine" and "thine" is wrongly adjusted to life, his dominants are at any rate in some danger of perversion. Given the opportunity of theft, having no bias towards honesty to save him, he will probably succumb. Nature very possibly takes the shape of the policeman on the

beat, lodges him in the dock, and makes things unpleasant for him. The theoretical idea of punishment is that it is remedial. But it is likely that our young friend will explain to himself that he has only suffered because the policeman happened to see him, and perhaps he will have better luck next time ; or because he was a little clumsy over the job—a fault which practice will remedy ; or because the fool of a shop-keeper was too careless over his goods ; or any one of a dozen things according to circumstances. We may be tolerably sure that the last thing he will fix upon as the cause will be the real reason—his faulty dominant ideas. Consequently, any future efforts he may make towards keeping out of the clutches of the law will in all likelihood be futile, because wrongly directed. His salvation therefore will be further delayed. A book pointing out a few obvious truths of this description might be specially commissioned for prison libraries ; it would be a good investment.

But what is true, in principle, of our young friend the thief, is true of all ; perfection of character rarely, if ever, exists amongst us, and therefore we fail to find the completely

untroubled life that might be expected to rise therefrom. The average person assuredly meets with trouble enough ; he too easily blames circumstances, events, and other people, rarely tracing back the difficulty to his own thought. The tongue is an unruly member and frequently lands its owner in difficulty, but is it sufficient to say, " I will hold my tongue next time ? " Yet that is as far as most people carry their analysis. It would be more to the point to recognise that " out of the fullness of the heart the mouth speaketh," and that it is to the regulation of these heart-felt thoughts that attention should rightfully be directed. Little points of behaviour may arise that hurt other people's feelings, and the case is inadequately met by recourse to a manual of etiquette ; the real remedy lies in the cultivation of kindlier feelings for others and a readier sympathy. Jealousy may mar the whole life and outlook, but the resort to camouflage and a mask of unmeaning smiles is but to make confusion worse confounded. The remedy to all these conditions lies, as surely as does their cause, in the thinking of the individual. The teacher finds a difficulty, exactly parallel

to these adult failings, in the small boy who cannot do his sums. The boy thinks it is because he has forgotten this or that rule, or has mistaken a figure or two ; but the view is too short-sighted. The real reason is because he does not use his brains, his dominant idea being indolence or inertia. The same youth has dirty fingers and explains that the scrubbing-brush would not get the ink off, the truth being that he has dirty dominant ideas. When the baby sucks a piece of coal it is not, strictly speaking, the coal that matters ; it is the unfortunate idea in the child's mind that coal and the other casual things it comes across are to be considered as articles of diet. It is generally better by precept and example to instil a safer master-thought.

One of the most subversive of all common dominants is " I can't." Millions of estimable folk go through life emasculated by this idea ; it is perhaps the most universal form of fear. Where it exists, it tends to spread ; and where it spreads, it tyrannises. Its results are shown in lack of enterprise, in inertia, diffidence, and incompetence ; while subsidiary effects manifest themselves in consequent depression, repression, and self-

depreciation, and also in envy and misjudgment of the men who work by the "I can" standard. But this perverted dominant has grown by a logical process, and by an equally logical process can be supplanted by a better. The first point which we are trying to drive home is that these perverted dominants are so appallingly common, and that they hedge mankind in to a degree vitally unsuspected, yet fraught with the most dangerous consequences. Further, that they are confined to no one class, section, age, or degree; they operate in the baby and the sage, in the lives of Saints and in the acts of criminals. "Whatsoever things are true, lovely, and of good report—think on these," is, in Biblical language, neither more nor less than advice adapted to ensure healthy dominant ideas in the mind. But the things we generally think upon are frequently far from lovely and their report is often not above suspicion—as witness the murders, crimes, and unsavoury topics that crowd the newspapers, the smoking-room stories that degrade the status of sex, the unscrupulous political methods, and the intolerance of much that passes for religion. The nation needs a mental spring cleaning,

but this cannot be effected by Act of Parliament—all movement towards better thinking in the mass must originate in the unit. The responsibility is upon each individual to stop butting his head against the wall of wrong thoughts, and to adopt the saner plan of making his entrance into the halls of progress through the doorway of right thinking.

Mould or be Moulded

It is open to anyone to take in the Kingdom of Self, according to the way in which thought works in his life, either a position of command and control or one of subjection. Thought works in any case, but being essentially neutral in character, it depends for results upon its direction. If, as the captain of his soul, a man takes charge of his thoughts and moulds them according to the dictates of his insight and ideals, then he fashions thereby not only his thoughts but his character, and largely his life and destiny. But if, on the other hand, he permits his thoughts to be dictated by events, controlled by circumstances, and influenced by individuals, then he himself is being moulded from the outside ; he grows, not by

self-expression, but by compression. These are practically the only two alternatives; the former offers ever-widening vistas of achievement, the latter is the high road to mediocrity, insignificance, and failure.

Life is truly a school, and Dame Nature insists that we shall get on; nothing is accepted as an excuse for refusal to progress. But there is choice for us as to whether we learn voluntarily and intelligently—in which case progress is comparatively rapid—or whether we learn by compulsion, by hard knocks, pain, and distresses. We have long ago noted this process in action in lesser things, but we overlook it strangely in the business of life. Every game we play has its technique and its rules, which, if we would be successful, we must observe; it would be the crassest folly to keep on breaking the rules and making a habit of bad play. Of a certainty that would lead to no success. Societies and institutions have their rules and obligations, to which we must conform or forfeit the privilege of membership; business has its technique, which we must learn; the Sciences have their fundamentals that demand acceptance and respect; it seems that only in regard to the much larger

sphere of real life that man is content to blunder along anyhow, at cross-purposes with the scheme of things, and without taking the trouble to make himself acquainted in advance with the laws of the game. He may, indeed, be willing to learn by the hard knocks of experience, but it is a very distinctly second-best process.

We all know those weak, indeterminate persons who are continually being sat upon by more forceful individuals, either sex will furnish us with examples galore ; meek husbands with domineering wives, and blustering men-folk with washed-out spouses ; tyrannous employers with subservient and colourless clerks, and so on. Nature there, through the mediumship of wife, husband, or employer, is doing her level best to hammer some grit into these weaklings. They are not meeting with the rough side of things by chance or gratuitously ; the cause lies in the fact that by their lack of fibre they are ill-adjusted towards life. They have not learned self-reliance by the voluntary method, and so they are being forced to learn it by the logic of events. It may be long before they realise the meaning of their troubles, and quite probably

those difficulties may have to grow a great deal worse before the way out forces itself upon their attention. Eventually, however, the breaking-point of their endurance will be reached ; the worms will turn, and Dame Nature, by her kindly unkindness, by her stern and severe moulding, will have brought those weaklings to the realisation that by self-moulding there must be infused into character an element of self-reliance and self-respect, the lack of which has been at the root of their distresses. Moreover, what is true in this particular case, is true also as a general principle with the widest application.

There are many people who take their tone from the weather conditions, who are happy enough in the sunshine, but who are completely depressed by the rain or storm and go about full of complaints as to the "beastly weather" and its effects, which are "so depressing you know." The health and spirits of these impressionable folk could almost be diagnosed by one ignorant of their existence from the chart of the daily barometric readings. In their up-and-down states they suffer for their lack of self-moulded poise. Nature hammers them

in another but entirely appropriate way. So also with those whom good fortune exalts to the skies and bad hurls unto the depths, the very depths seem more abysmal by contrast with the former heights ; each experience calls to them, "Learn self-control, and so forbid these extreme reactions to circumstances," but they are long in learning. It is sufficient for them to blame their temperament and exculpate themselves. So again with those who are dominated by others in matter of will, policy, or behaviour ; they have sacrificed their own individuality, and if evil follows upon the course to which they have consented they must of necessity share in its results. But the bad results themselves are agents in the ultimate reconstruction of the individual ; like all the other hammerings of outward moulding, their final import is, by the application of force, to transform the inertia of the individual into a momentum which he himself by better thinking shall accelerate.

It is folly to say that such and such a person can make us angry or that certain things can compel us to fear ; it would, however, be correct to acknowledge that

the anger or the fear within us can be aroused to activity. They must obviously first be there as possible dominants. Herein is the crux of the matter ; anger is given its opportunity to manifest, and so is fear, but if the mind be poised by dominants of even temper, control, and courage, then these hold sway in action, and anger and fear are powerless to awaken an echo. Within ourselves are the strings tuned to life's emotions and ready to respond each to the call of its own note. In so far as we are capable of response to negative or harmful emotions, we do so answer ; but if we tune our minds to higher things, then the lower can awaken no answer in us. We are no longer swayed by those external impulses, and they cease to mould us to their will. But again, it is self-moulding that, as it were, liberates us from the influences that would affect us.

It may be pointed out that moulding by thought is not confined to the mind ; external things that mould the mind to worry write their impress also upon the features. The face is drawn into that particular expression in accord with the emotion, and by the multiplicity of passing cares the lines that bespeak worry are gradually carved

in the features ; curiously enough, experience seems to show that they are also drawn in the palm of the hand, for the palm of the worrier is generally far more crossed by minute lines than that of the average non-worrier. So in the same way do anger, malice, hatred, hardness, and other unhappy thoughts write their advertisements in the face, and consequently the very first thing we learn about some folk is the unhappy disposition they thus manifest plain for all to see. Naturally enough this must affect our manner towards them and also our relationship, whether in the way of social intercourse or business ; and thus the circle of influence, originated by the unhappy thinking and moulding, expands and produces far-reaching results.

Self-moulding demands the exercise of some degree of concentration and will-power ; it means some measure of self-denial, and the subordinating of present impulse to future gain. It is necessary to indulge in clear thinking in order that the bias we give to our thoughts may be in the right direction. Principles must stand out clear from the maze of details. Selfishness or service, the material or the spiritual

gospel, are in essence and ultimate analysis the only two creeds, under whatever guise or ism they may appear. Whoever moulds his thinking along the lines of selfish interest or material gain will sooner or later find himself involved in the friction which is Nature's effort at readjustment. Creeds as old as history assert this fundamental truth. But whoever moulds his thoughts to vibrate to some chord of the harmony of love, puts himself in tune with the great purposes; he is in line with the evolutionary forces. By love (using the word in its widest sense) we evolve, as ancient creeds again attest. The Saint, by common consent, is higher up the evolutionary scale than the hooligan, but his power to rise has been simply this power to love more wisely and less selfishly. What would make the hooligan curse and swear would not affect the Saint; what would give rise to a string of oaths in the elementary man is ignored by the real gentleman; different stages in evolution give rise to different reactions. Our power to rise, therefore, is the capacity to take high ideals of character and ability, and to make them dominant in our minds by constant thought. We do not need to

oppose the lower, we outgrow it. Sufficient love extinguishes hate, jealousy, or anger, as surely as sufficient light extinguishes darkness, or sufficient health wards off disease. Bold thoughts, fine thoughts, and holy thoughts should be to the mind as dumb-bells are to the muscles—a means of growth. Service is the practical expression of love and the justification of our existence ; Nature is too good an engineer to allow superfluous parts in her machine, and if we serve no useful purpose in the scheme of things we shall surely in the long run be eliminated. But as our love, and the efforts of our love, are turned outwards to others, they expand and grow as does a beam of light ; and when they are focussed inwards upon the self they narrow down. We grow and gain beyond measure by moulding ourselves by fine thoughts to ever finer reaction and achievement.

Mastering the Influence of Circumstances

It is indeed a profitable inquiry to consider how far a man need be at the mercy of circumstances ; that he very commonly is so requires no demonstration. We are apt to take things at their face value, to accept

them, and to adjust ourselves to them, simply because they exist. This, however, is merely the point of view of the animal, and as men and women we have the power to question and to test, to investigate, weigh, and probe. Under such treatment it will commonly be found that the power of circumstances is for the most part illusory, and is contingent upon our acquiescence and belief. If we think that a thing has power over us, we invest it with just so much efficacy and jurisdiction ; whereas to regard it as of no special importance is at any rate to deprive it of any fictitious influence with which it might otherwise be invested. Shakespeare puts forward this same point when he says that "there's nothing either good or bad but thinking makes it so."

When the doctor views the onset of disease in the individual he traces two causes at work, the predisposing cause which gives the suitable soil, and the exciting cause which plants the seed. The soil itself is not sufficient without the seed, nor the seed without the soil ; or, to take another simile, there is the barrel of gunpowder as potential power, and the lighted match as the actual cause which provides the opportunity of

its transformation into explosive energy. Circumstances and ourselves may be viewed in somewhat the same relationship; we ourselves being masses of potential energy, and circumstances providing the means of outlet. In our minds we have the master-thoughts awaiting the opportunity to pass into action, and the utmost that circumstances can do is to provide that opportunity; life provides us with matches enough, but we, by the direction of our master-thoughts, determine in what way our pent-up energies shall expand. It is just nonsense to say that a man is at the mercy of circumstances; sometimes he may be beaten by them, but history is full of great examples of men who have won through in spite of every adverse fate. Their lives are testimony that even the most opposing barriers fall down before indomitable will. That others failed in the fight proves nothing save that man may fail (though who are we that we should judge that any brother has truly failed?), while the successful at any rate demonstrate that men have won and that men can win again.

Granted that life is full of events for us, that day by day a hundred circumstances

arise which call for response on our part, it seems clear that the response will vary according to the master-thoughts of the individual. Each person will respond according to the make-up of his mind, and thus, while the exciting cause may be general, the reaction will be particular to the person in each case. For example, a man may make an inappropriate remark in company, and one of his hearers may be angry, another amused, a third scornful, a fourth sarcastic, while another may leave the room in protest; to the same exciting cause there may be an infinite number of reactions. It is absurd to say in any accurate sense that the same thing "makes" one man angry and another amused, "compels" one to be scornful and another to get up and go out. It would be equally absurd to say that the poppy, which the ordinary person sees as red and the colour-blind individual as ash-grey, is at once both red and ash-grey. The exciting cause can neither make nor compel any particular reaction, circumstances cannot control anyone. We may not be able to determine circumstances, but according to our measure of self-control and direction we can regulate

its influence upon ourselves ; this is tantamount to asserting the dominance of self over the power of circumstances.

A case in point was the incidence of air raids over open towns during the late war—the circumstance of the raids was obviously a matter over which the individual could exercise no jurisdiction, the event was one which was all-embracing in that there was no dweller in such towns who did not have some experience of the effects. But the reactions were many and exceedingly varied. There were the fearful folk who fled immediately and came back when peace was declared, there were those whose health gave way under the strain, others who slept through everything and those who never slept at all, some who were brave and thousands who were frankly panic-stricken ; there were heroic men and women who carried on sublimely indifferent to their own safety or feelings, and feeble creatures who gave way at the first warning maroon. From the reaction one could determine what must have been the dominant thoughts in each case, though it by no means followed that they were conscious thoughts at the moment. For instance, there were

many who wished and tried to be brave, but in whom the subconscious fear element was too strongly entrenched to be dislodged by the comparatively weak conscious striving, and thus they were fearful in spite of themselves. This at any rate demands the admission that man is not entirely at the mercy of circumstances.

Just as we pinion the fleeting sound by the written symbol to give it permanency, so are passing circumstances given permanence in the record of the mind. It is the record that counts, since, being registered in the mind, it is henceforth part of ourselves ; the circumstances or events are in no other sense part of us. It is not, strictly speaking, the thing that makes any difference to us, it is the effect it induces that is of lasting moment ; and it is precisely this effect which we ourselves can control. A legacy rightly used may set a man on his financial legs and ensure him ease and comfort for the rest of his life, but, if he so wishes, it offers him also the opportunity of making all kinds of a fool of himself ; the effect depends upon himself and not merely upon the event. Unemployment doles may assist a genuine out-of-

work over a difficult period and enable him to keep himself fit to do his best work as soon as the opportunity occurs ; on the other hand, it may pauperise and degrade the slacker still further, until finally he will do no work save under the spur of compulsion. The reaction is strictly according to the individual temperament, and it is this, not the dole, that sends a man up or down the path of his own evolution. War, we say, makes brutes of some men and heroes of others ; but it is not true. The men had made brutes or heroes of themselves before the war, and the strife simply gave the occasion for them to demonstrate this. Circumstances, the things that are seen, are temporary ; but the reaction, which is often overlooked or unrecognised, is a matter of permanent moment.

To revert for a moment to our simile of war making both brutes and heroes of men, it will be obvious that the particular reaction is determined by the individual's dominant ideas or master-thoughts, conscious or subconscious. It would be quite impossible for a man whose thoughts had for so long been cast in courageous mould that it had outweighed any subconscious bias towards

fear, and had become a firm master-thought—it would be impossible for such a man to play the coward. Did any selfish idea of personal advantage or shirking enter his mind it would immediately and automatically be countered by the strong bias of thinking on the heroic side ; there would be no conflict of thought, for the tide of brave thinking would simply sweep the paltry opposition away, as a river whirls a straw. This man, therefore, has risen above the temptation or even the possibility of cowardice, by determining his dominant ideas of bravery ; his reaction to the event is of necessity one of bravery ; and the circumstances, that might so affect other men, are powerless to make him afraid. He is to this extent a man freed by his own thinking from the thrall of fear, where others still remain fettered. This is indeed a fine thing to have demonstrated ; it is like a ray of sunshine striking through a cloud. We see that it is possible to render ourselves immune to the influence of some particular emotion, to raise ourselves above it so that it does not even provoke a conflict ; and what is demonstrated by this brave man with regard to fear has its

application, as a general principle, to any other emotion. A person who is provided by Nature, training, or endeavour with a master-thought of imperturbable good temper cannot be aroused to anger; if he were so, it would be tantamount to saying that the master-thought could be overcome, in which case it would not be a permanent dominant. But to a man with this good temper dominant there might come provoking words, events, or circumstances, and yet they would induce no answering anger. Such disposition as there might have been, would have been balanced and neutralised by a corresponding measure of good thought, and a great volume of fine and stable thinking would have established an equanimity that nothing could disturb.

This is not intended to be poetry, fine writing, or yet advertising matter; it is put forward as a sober counsel of sense. Steady work at thinking on directed lines produces master-thoughts, and these again determine the actions as occasions arise: it is possible to build positive master-thoughts so that the negatives lose all their power over us. Furthermore, circumstances that, as we say, "produce" these negative

emotions as a general rule, are powerless to induce them when we have removed ourselves out of their jurisdiction. There is no reason why anyone should be angry, it merely has unpleasant effects in the individual's inside, and certainly does no good to anyone else. To be angry with a person is to shoot an arrow at him, and to receive damage to mind and body oneself. Build, by reiterated thought and earnest endeavour, a master-thought of self-control ; and when it is sufficiently established, the response to the anger stimulus will be greatly diminished and finally eliminated. There are people whom nothing angers and nothing disturbs, and they in their temperament show us that such is not a counsel of perfection. In the same way it is possible to take the usual negative reactions that show themselves detrimental, and to build in their stead the positives ; in place of fear, to establish courage ; instead of pessimism, hopefulness ; for lack of will, decision ; and for depression, cheerfulness ; it is scarcely necessary to continue such a list to greater length. The general principle is sufficiently clear that circumstances invite, but do not control, reactions ; and further,

that by regulating our master-thoughts we control and direct our own response. We are thus able to go about our daily work as self-controlled individuals whose temperamental machinery runs with a steady momentum, instead of being badgered and hustled into fits and friction, starts and stoppages, at the call of casual circumstances.

How Thinking Rules the Outlook

We have seen how the perfect memory is always at work storing up our impressions, many of them being "taken down in evidence against us," and all infallibly recorded. The sum total of all these impressions is sometimes known as the "apperception mass," and it has a most important bearing upon everyday life. The sense messages we receive through sight or hearing or the other avenues are in essence but nerve impulses; just as the words that we hear through the telephone are not words as they travel along the wire, but simply electrical impulses which must be turned into sounds intelligible to us by the vibrating membrane in the receiving instrument. Neither sight nor hearing are transmitted

to the brain, but merely certain nervous impulses, and these need translation before their meaning can be apprehended. If we recall our early lessons in Latin and Greek, we know that a prime requisite was a good dictionary or lexicon from which to extract the meaning of the words we saw but did not understand ; to-day we are each of us compelled to compile our own dictionary of real life—it is the way we grow. The mass of recorded past impression is simply our lexicon, by the aid of which we translate the experiences that come to us.

When we are born into the world there is nothing at all that consciousness has put into the dictionary, the pages of experience are blank, but it is no long while before we have ideas corresponding to food, sleep, comfort, warmth, pain, and so forth, inscribed thereon. Once we have experienced a sensation it remains as a mental image in the mind and is recognised when it appears again ; the second experience is translated in the light of the first, and thus from small beginnings the dictionary quickly swells to vast proportions. Anything that has not yet come within our ken is naturally not represented in the dictionary, and is there-

fore untranslatable, but we nevertheless make a mental note of it and are to an extent ready for its reappearance. When, for example, we hear a foreign language, the sounds reach us correctly enough, but they have no sense for us ; we have ears to hear, but hear not. When we see something foreign to our experience, we see but do not perceive. Unfamiliar words in our own language are in the same category ; they do not convey any meaning to us until we obtain a printed dictionary and look them up. We then transfer the meaning to our mental storehouse, and recognise them for the future. What applies to words and languages obviously also applies to events, people, circumstances, and everything else ; we recognise what we have experienced before because memory has written it in our dictionary, and we fail to recognise an unfamiliar thing simply because it is not there.

Now this curious consideration arises, that since each man's dictionary is compiled by the fruits of his experience, it is therefore purely individual. Since also no two people's experiences can possibly be identical, therefore, also, no two dictionaries can

be the same. One translates a thing by this dictionary, and another by that ; naturally the two translations are often at variance. In point of fact, no two people view, or can possibly view, things, persons, and events in exactly the same way. How should they ? In actual life we know that a political event is viewed in diametrically opposite fashion by individuals of varying political views ; each translates the event by his own political dictionary. But directly we recognise that there is this psychological and logical ground for differences of opinion, it becomes unnecessary to go about the world tilting at the wind-mills of views opposed to our own. We are not called upon to see eye to eye with each other, and indeed if we say that we do so, we are far from the truth ; but we may certainly hope and strive for some degree of mutual rhythm in the beating of our human hearts.

This little matter of the apperception mass accounts for some teachers, who are completely versed in their subjects, being totally unable to teach. They cannot get down to the level of their pupils. Quite obviously, the dictionary of teacher and taught are

on very different lines—the teacher's full, and the pupil's empty ; consequently, what seems so obvious to the teacher is positively beyond the translating powers of the pupil. It is not that the latter is of necessity dull or stupid, it is merely that as regards the subject in hand he has comparatively little to go upon ; the wise teacher will suppose that his own dictionary is well-nigh as empty as that of his pupil, and then he will be able to comprehend the difficulties which, though they no longer exist for him, still have a very real existence for his pupil. One person sees estimable qualities in another which are not visible to someone else ; one person sees beauty where another sees drab ; one person hears Brahms and loves him in the symphony, while another says, " What is that stuff—why on earth don't they play some decent rag-time ? " ; an architect views a cathedral and takes in and appreciates the thousand and one details that go to make its beauty, to the philistine these do not exist. So one might multiply instances of the way in which this dictionary translates the wide world to us or keeps it a closed book, making divergences of view increase among us with

every day that passes. Happy are those friends who travel the road together, seeing the same things, loving the same ideals, and looking for the same good God in everything ; they grow ever to a sweeter unity that is far more real than ever it appears.

When our dictionary contains no reference to a given subject it naturally lessens our interest in it, whereas the more entries it contains the more interesting does the subject become. When we know something about a motor-car we notice the points of the cars we come across, and we see details that are non-existent for the person without car knowledge ; then cars become more interesting ; and the more we notice, the more facts are stored in our dictionary with regard to cars, until at length we grow into authorities on the subject. The more knowledge we possess on the point of character-reading, the more interesting do the faces of our fellow-men become to us, and, as we gradually learn to classify them into types with their special abilities and qualifications, so are we storing up in our mental records a mass of information which may prove to be not only of much interest, but also no little profit. On the contrary, it is quite easy

to go about the world, as indeed most people do, blind-eyed and almost unseeing ; not being interested in things outside a very limited circle, these convey but little to them, they stand for nothing in their lives. So the world grows very small to these shut-in folk and the whole fabric of their mental life is founded upon too small a base, which means that they are emphatically not as stable and poised as their better-grounded fellows. Their mooring-ropes to the landing-stage of reality are fewer, and it sometimes happens that the stream of events snaps these by some sudden strain, and they are swept away. But keen observation, growing interest, and wider knowledge are all linked together helping each other.

There is a dual process at work in observation, the eye sees—that is to say, it transmits the vibratory message from the outer world—but the recognition is supplied from within. Just how far each process extends it is extremely difficult to say ; sometimes we supply more recognition than the facts warrant, and then we see things that are not there. Walking along the road we see a dark patch ahead ; a dog, we say. As we

approach nearer it does not seem to be a dog after all, and we conclude that it is some bundle of old rags dropped by a tramp ; but when we get up to it the patch is eventually seen to be a heap of stones. Recognition, however, had already supplied the dog, also the heap of clothes and the tramp ; so that it had travelled far further than the facts warranted and had led into delusion and error. It often does ; for we get into the way of seeing what we expect to see and what we look for. But, of course, the recognition and the things we expect to see are supplied by our old friend the apperception mass. It is therefore not wise, to say the least of it, to go about the daily activities looking for trouble ; we shall certainly find it. But how much of the element of trouble has been supplied from within ourselves ? Those excessively moral individuals who prow! around, hoping to be horrified and shocked by the flagrantly immoral, frequently see things that are harmless enough in themselves ; but the immoral trimmings are plentifully supplied from their own apperception mass. Hence another scandal, and diatribes upon the inherent indecency of human beings. When

a person possesses an apperception mass of suspicion, everything he views is tinged thereby, even the most simple transaction is viewed askance, and the motive of self-interest is detected everywhere. If one person is jealous of another, then nothing that that person can do is immune from reproach ; things are seen by the eye, but are invested with unwholesomeness by the apperception mass of the one who sees.

We can thus see how the ideas that we have stored up in ourselves inevitably tint the world we look at and live in. It is as if we wore coloured spectacles, tinged according to the bias of our thinking. The pessimist always looks on the dark side of things ; in fact, he not only looks on, but for the darker elements ; of necessity that is the side he sees, and what he sees he stores up. What he stores up gives the tinge to his spectacles, and therefore to the world he sees ; so quite naturally he sees a pretty poor sort of world peopled by rather undesirable folk. Thinking like this gives him indigestion, so his nervous system suffers from impaired blood supply and loses tone ; then things look blacker than ever, and he can't make out what the

world is coming to. As a matter of fact, there is nothing much the matter with the world, and he is merely suffering the natural result of compiling his dictionary solely of the words with nasty meanings. He probably does not see that the unpleasant results are intended to point a moral and adorn a tale, and so he does nothing to alter things ; but we may be quite sure that things will get worse for him before they get better, while at some future stage in his evolution, depending mainly upon himself, he will see the error of his ways and learn sense.

The optimist sees the world rose-colour, and the lover invests earth, sea, and sky with the glamour of his love ; and when the loved one flouts him the earth grows stale, and the sea becomes objectionable, and even the sky is a poor sort of thing and much overrated. What a magic there is in spectacles ! The ordered mind sees order : having rhythm in itself, it discerns the swing of Nature's pendulum, and realises that the discords of the music of life resolve in due course into concords. Man harps upon the discord as an end, Nature uses it as a means to an end—the sweetening of her harmonies ;

everything depends upon the way in which we look at things, and this in turn upon the words of wisdom we collate in our dictionaries. We can make life fine by building ourselves of fine thinking and so viewing it finely, or we can do the very reverse. If love still lives in your heart, you may see the old tale sparkling its wireless messages in the eyes of the next boy and girl you meet arm in arm, and if your heart warms to them and begins to dance to the everlasting tune, then you may know that your years belie you and that you are not so old as you look, thank God. But look around you and you will see that nobody else seems to have eyes for the same couple and their heart-throbs, and if you could look in the dictionary of the onlookers' hearts and could turn up the word "love," you would find it neatly crossed out in red ink and marked "gone away," or else you would find it had never been there at all. There are people like that.

Exploring the Mind

During the last thirty years or so a method of dealing with the hidden contents of the mind, known as Psycho-Analysis, has been evolved. The technique is still more or less

in the experimental stage, but the results already achieved are remarkable, and the future possibilities very great. The unforgetting memory, not only as a record of our every experience, but also as a heritage of age-long stored-up experiences of the race, is once more at the root of affairs. Events that have long passed out of memory are shown frequently to be disturbing influences in the mind, producing far-reaching and most unexpected results ; and it is not until this cause is probed and the worrying influence discharged that the evil effects can usually be remedied. In many cases, inquiry into the dreams of the individual will give a clue as to the origin of the trouble, or the clever analyst may find his indications in the confidences of the patient. Under what is known as the word-association method test-words are given, and the patient, lying comfortably and unrestrained in an armchair, is asked to give the first companion word that enters his mind. The times of response are carefully noted to a fifth of a second by stop-watch, and it is found that when the test-word threatens to touch the source of the trouble, the patient's unconscious self seeks to throw

the analyst off the track by giving some irrelevant or innocuous word. But this takes time, and the interval of response shows such a marked lengthening that the analyst knows at once that he is hitting upon some repressed thought influence. The subconscious (or, as it is more generally termed in Psycho-Analysis, the "Unconscious") thus overreaches itself; and by following up the clue thus given the analyst is often able to effect a complete cure.

A number of unexpected results spring from this study, and we learn of many conflicts going on in the mind, of which we are completely unaware, fretting away the nervous energy or distorting the mental outlook. Particularly so is this in relation to sexual and kindred subjects, and in this study the word "sexual" is used in its very widest sense, embracing not only all appertaining to love, but all that is significant of that urge to better things which impels the world. The sex instinct is one of the most deeply embedded influences within us, and we are totally unable to eliminate its workings, try as we may. But mistaken religious teachings have for so long characterised "brother body" as

vile and the enemy of the spirit, that there has gradually grown up the idea that anything connected with the function of sex is a matter for shame. Therefore, there are many who, having felt the promptings of some desire implanted by Nature for her purposes, conceive it to be wickedness. They have accepted the current official anathema, and between this censorious standard and their natural impulses there arises a conflict between repression and expression. On the one hand we have Nature seeking to find means of expression through channels that are normal and pure, and on the other we find the repressive forces of social and religious ideals at work in combat. Nature, however, will not be gainsaid; not for nothing has she stored up the thinking of countless generations to be the legacy of the individual, and if the normal outlet be prohibited she finds one in another direction. Hence arise a host of troubles, physical as well as mental, frictions innumerable, and aberrations of sex, countless in form and widespread in result.

The sense of fitness of things, social and domestic, which has gradually been im-

posed upon us by use, education, and public opinion is usually at work within us as a species of censor forbidding utterance to many of the ideas that might otherwise come into the mind ; but since they cannot be entirely suppressed, they disguise themselves or undergo a measure of distortion, so that they eventually outwit the censor and issue forth camouflaged out of recognition. For example, the affection and emotion that should be bestowed upon children by a potential mother is often, in the absence of its legitimate object, transferred to pet dogs, cats, or other animals. A man who is hen-pecked at home finds one side of his nature repressed, and is consequently apt to find that the expression of that force results in taking it out of the people in the office ; his meekness to his wife is compensated by his rudeness to other people under his control. Frequently dreams act as a species of safety valve, and a repressed instinct may find its disguised expression and manifestation in fantasy. On occasion the knocking at the bedroom door as an intimation that it is time to get up sometimes weaves itself into a dream of bombardment—an attempt on the part of

Nature to pass reality off as dream-stuff and so to preserve the slumbers.

Ardent desires, unaccomplished in real life, are apt to reach their consummation in dreams, for in the sleep state, as in hypnosis, the conscious reasoning powers are, as it were, out of mesh, and the subconscious mind is away at full speed on top gear. Or, to take another simile, consciousness is like the resistance and the control that water offers to the propeller of the steamship; but the dream state represents the "racing" of the engines when the stern of the vessel lifts out of the water and the normal resistance is removed. The analysis of dreams is thus often very illuminating and offers a means of diagnosing the repressed instincts and thoughts that are striving for outlet. There is a technique of the imagery of dream, and from experience the analyst learns to perceive reason behind the apparent inconsequence; he knows, of course, that the ideas thus expressed are rarely to be taken at their face value, but that the symbolic nature of the dream is a puzzle which it is his task to solve. The physician to the mind must become, like Joseph became to Pharaoh, an in-

terpreter of dreams. But the matter has an even wider bearing; there is no hard-and-fast dividing line between the normal and the abnormal, between the sane and the insane. Indeed, most people have mental spots that are at any rate weaker than others. Insanity itself, we are beginning to learn, is not completely irrational; virtues when carried to excess become vices, and normal processes of mind when over-emphasised tend to merge into lack of balance. While these processes are buried in obscurity and operate in ways which we do not understand, we can do little to cope with them. But, as in other directions, with increasing knowledge will come an increasing control over abnormal mental states, and we may hope for a better and more intelligent treatment of the insane. This reform, at any rate, is long overdue.

Life is expression; in the plant world the amateur gardener knows this only too well. He may chop off the heads of convolvulus or balsam as soon as they appear, but the plant is in no way discouraged; its sole business is to express itself, and it does this by sending up more shoots and yet more, if not in one place then in another.

In the end the plant generally beats the gardener. Indeed, if expression did not as a rule triumph over repression Nature might find herself in some difficulty. In the mind an unpleasant memory of childhood repressed may seek to find some avenue of expression, and it may hit upon a perverted means ; for instance, a trifling peccadillo in early days as to honesty might cause a conflict with the moral sense, and because it was an unpleasant subject to think upon it would be repressed into the depths of the mind, and perhaps completely forgotten. But in later life the form of its expression might be that of an exaggerated regard for other people's honesty. The sex instinct that has found no outlet in normal mating may find perverted expression in prudery or excessive modesty, or perhaps in prurience or abnormal sexual practices. The character that is itself not above suspicion may show a meticulous regard for correctness in other people's affairs, which may even grow into a devastating suspicion of anyone and everyone else. Many of the fears that fasten themselves upon the mind may be traced back to some unpleasant episode or shock in earlier days, even though

this may have passed—apparently—completely from the memory. Indeed, the whole subject resolves itself into a vast commentary upon the far-spreading results of thought, conscious and unconscious, and of the exceedingly intricate processes by which it works.

It may not be out of place here to refer to “fixed” ideas as being one of the well-recognised aberrations of thought; it is generally regarded as symptomatic of insanity, but we would point out that a fixed idea is merely a wrong dominant. We are all of us possessed of fixed ideas of honesty, morality, justice, etc.—or, at any rate, let us do ourselves the credit of believing so. These are indeed very necessary to a rational life, for we certainly have no time to debate the pros and cons of honesty on every occasion an issue arises. We build a dominant of honesty, and any question is thus automatically judged without conscious attention. But it becomes a different matter when a person develops a fixed idea that he is the Deity, or that he has committed the unpardonable sin. These are delusions, and brand their owner as unbalanced. It is, however, most probable

that even delusions such as these also owe their origin to some conflict in the undermind, or to the perpetuation of dreamlike conditions in which the individual has taken refuge in preference to facing reality. Day-dreaming is often thus an interior state welcomed as a relief from the stress of reality, but it has distinct dangers in that it tends to put the dreamer out of touch with the outer world ; these dreams are recorded by the subconscious, and thus the dreamer fashions an unreal world for himself wherein, perhaps, he may be, so far as he is concerned, the Deity or the unpardonable sinner. This way madness lies, but it shows how fatally easy is the road of introspection or selfish imaginings, and by what a natural process come these irrationally exaggerated ideas of self-importance or guilt. It surely constitutes a vital argument for thought-control that we have here demonstrated the consequences of allowing the thought processes to take charge of us, and disregarding the effects of thoughts which, though out of sight, are never out of mind.

CHAPTER II

THOUGHT AND HEALTH

Mind and Body

THE standard of health accepted by the ordinary individual is needlessly, and even discouragingly, low ; we tolerate, as civilised beings, a state of general health far below that of wild animals and savages. This is very largely owing to the fact that we are as a rule unaware of the real bases of well-being, and are mostly ignorant of the extremely close and vital connection between mind and body. We know, of course, that we feel better in health when we are happy, and below par in body when we are miserable of mind ; but often we do not see the implications of big, broad facts of this description. It is our present purpose to show the close and intimate way in which body and mind act together ; that, although their functions are totally distinct and apparently to a large degree inde-

pendent, yet they are necessarily bound together in the closest of partnerships. Like partnerships in the world of business, this co-working needs to be very carefully considered, because each partner is to a large extent responsible for the deed of the other and liable to share the consequences, even to the paying of the debts incurred. It may be likened again to the marriage partnership, the success of which is entirely dependent upon the degree of harmony; while husband and wife are at one in aims and ideals, the harmony may be of one type or another, but so long as it arises from regular and rhythmic vibrations it is at any rate musical. It is far otherwise, however, when the vibrations of mutual thought are irregular and at cross purposes, for then instead of music they produce noise and discord. So between mind and body harmony spells health, and discord disease.

The body is the servant of the mind, or perhaps more properly the instrument of the mind; what the mind itself is we scarcely claim to know. We know that when we move we do so by the action of the muscles, the muscles contract owing to

a nervous impulse from a motor centre in the brain, this in turn has been stimulated from a higher centre ; but even so we have only pursued the process from pillar to post. What caused the higher centre to become active ? The thought that started the process seemed in its origin to be quite spontaneous. It may possibly have come from the ceaseless working of the undermind, or in response to some message of sense from the outside world, or possibly again from some message received all unconsciously from an outside source ; but a spontaneous thought, strictly speaking, is as unthinkable as a causeless action. Wherever we follow up sufficiently far we find that we outrange the purely physical, and we are unable to regard the body save as registering the effects of mind. The effects of thought are registered in the brain, but who was the thinker ? Controversy has raged for ages upon this and similar points, but the plain man, unversed in dialectical subtleties, will not be far wrong in recognising himself in the person of the thinker. It is scarcely possible to go behind or beyond this position at the moment ; it suffices that we should regard ourselves as

the thinkers, with the nervous system as the intricate machinery of thinking, and the body to register, carry out, or act upon the various thoughts. The complexity of the nervous system rises parallel with the capacity to think ; plants have no nervous system and impulses are transmitted from cell to cell ; animals in their varied species have all types from the most rudimentary up to those which probably exceed in development the nervous equipment of the elementary human. The average nervous system to-day is an instrument of intricacy and efficiency which represents the highest achievement of evolution within our ken.

The body, however, is scarcely less a "fearful and wonderful" thing ; we know more about it, but we do not understand it. Professor Barrett remarks that the most up-to-date of chemists with all his resources cannot turn a bundle of hay into milk ; but the cow can. So the cow, although Professor Barrett does not specifically say so, is one up on the chemist. The ordinary person knows very much less about his body than he does about his clothes or his bicycle ; he also takes less care of it, on the principle, it may be supposed, that both

clothes and bicycle cost him money while his body was given to him free. The aim of Nature seems to have been to produce a "fool-proof" piece of mechanism, and she has largely succeeded; but no machine could possibly endure the treatment that some people accord to their bodies, though it is certainly a testimony to her workmanship that the average age of breakdown is delayed to forty-two years or thereabouts. This refers of course to final death, but St Paul was perfectly accurate when he said that "I die daily"; in point of fact we all do. Perhaps he did not mean it in its literal sense, but even so it would stand as a scientific statement. Parts of us are dying all the time. A certain number of the inhabitants of a town die every year, and after a generation or so there are comparatively few original survivors; yet the town is the same town. So with ourselves, cells in great numbers die daily; work, play, thinking, and every other form of activity, even laziness, break them down. They pass out of the body, and, from the food we eat, fresh cells are formed to take their place. New skin forms quickly over a wound, hair grows so quickly that a man

needs must shave every morning of his life to keep his appearance acceptable to his own self-respect, and to retain the due regard of the opposite sex. Nails re-form in a matter of a few weeks, bones unite when broken, and scars vanish; all as testimony to the fact that man dies daily and necessarily, too, daily rebuilds. We need not concentrate upon the dying part, it is much more comforting to confine our attention to the resurrecting and reconstructing element.

We are a commonwealth of cells, each cell with its appropriate functions; cells divided into kinds and classes, forms and diversities—each cell in its own way a specialist. While they are united and work harmoniously they live and flourish in the health of the community; but when they go on strike, have lock-outs, or indulge in passive resistance, then friction, ill-health, and disease take their toll of the community. But when they unanimously decide upon a "*saute qui peut*," each one for himself, then of course the body perishes as a commonwealth, becoming excessively alive in its individual cells. Like a nation unable to compose its differences, it under-

goes decomposition. Sectional and individual interests placed before that of the community result in the break-up of the whole. The body is said to be never more alive than when it is dead, but it is the liveliness of dust scurrying back to dust and ashes to ashes. Food is a necessity which we rarely overlook in the body, but which is sadly neglected in the realm of mind ; for many good folk think that they learned all that there was to learn at school. Therefore we meet with so much veneer which passes for education, so much worldly wisdom which masquerades as understanding, and so little clear vision ; it is not the amount of academic lore which a man has accumulated in the grey matter of his brain that counts, it is the amount of learning which he is able to put to the practical end of living more usefully. Mental digestion is as true and necessary a process as physical, and it is not what we take in, but what we assimilate, that does us the good ; yet unless we take in something we shall starve. There is a vast amount of mental starvation in the world to-day, but unfortunately it does not give rise to such pains as compel attention to the needs of

the body ; and so it tends to continue. The pains to which it does give rise, being of a different order, are rarely referred to their true source, and so escape attention.

With due regard to the intake of new ideas and the awakening to progressive thought, and with the discarding of old waste material and outworn ideas, the mind grows. The body comes comparatively early to maturity, but since the convolutions of the brain appear to increase with the development of the mental powers, there seems to be no reason why the maturity of the mind should not be a progressive maturity without any actual climax ; probably the only real limit is the decay of the bodily powers, when one of the partners growing decrepit begins to let the other down. But of one thing we may be quite certain, that directly mental growth stops mental decay sets in ; when the locomotive stops running about it ceases to be a locomotive, and when the burglar gives up burgling he may or may not become an honest man, but he ceases to be a burglar. When a thinking machine ceases to work, it is on the high road to the scrap-heap. But in the ordinary alert

person neither mind nor body are fixed things, but they are both ever changing, ever being renewed, never finished, never fixed. To-morrow never finds us the same as to-day ; cells may come and cells may go, but we go on for ever in a sense. Three years hence will find us with never a cell that exists in the body to-day, with a wealth of new ideas and impressions that will make the mind a very different thing ; we shall be totally different individuals, and yet the same. But herein is the spur to action and the promise of success, it is the thinking of to-day that makes the man of to-morrow.

We acknowledge, as a general proposition, that mind and body affect one another, but it is left to those who have investigated the subject of health to realise to the full how completely they are interdependent. We have seen them each in a state of plasticity and perpetual growth, but the connection is much closer than this, for there is no ripple upon the surface of one that does not produce its effect upon the other ; there is no fixity and no more than a fictitious independence. Thoughts come and, as we think, go ; but when they have departed they have left their permanent

mark upon both mind and body. A period of mental worry or strain may so sap the vitality as to be indicated in the finger-nails by a very perceptible thinning across the nail, and as the rate of growth of the nail is more or less constant the breadth of the thin ridge will give some indication of the period of depressed vitality. If the depression be severe the nail may become so thin that at a later stage it breaks across. Thus we see that worry of mind has produced changes in the body, and these can by no means be neglected; the nail has given outward and visible signs of an inward and perhaps imperceptible lack of nutrition, but we may be quite sure that the weakness thus registered in the nail has also taken similar toll of every organ in the body. The instantaneous manner in which some mental influences produce physical results is shown in the way in which an idea makes some folk blush; the changes brought about in the circulation are self-evident and extensive. In the same way we talk about emotions making us go hot or cold all over, or perhaps the cheek blanches or profuse perspiration breaks out—all these testify to the physical results of mental states.

On the other hand we scarcely need to labour the point of the effect that the physical condition exerts upon the mentality ; it is easy enough to recognise the enervating effects of ill-health upon mental processes. Being ill, we know that we are in no condition to tackle our problems efficiently, we lose the due balance of affairs, and things that in the ordinary way would be insignificant assume vast proportions. Seasickness is a splendid example of the way these mental effects follow physical causes, for the sufferer from *mal de mer* would probably merely murmur a green and pallid "thank you" if we were to endeavour to throw him overboard. But as soon as the vessel keeps an even keel, or land is reached, one can see the mental barometer of each quondam sufferer rising with incredible rapidity. It is generally considered impossible to be cheerful with a bilious attack, or hilarious with the toothache, and it is not even likely that one could deliver a satisfactory lecture in tight shoes. It is when we are "out of sorts" that things go wrong at the office and we make mistakes or forget things, or we make the inappropriate decision that lands us in difficulties

later on. It will not be hard, therefore, for anyone in view of such considerations as these to admit that mind influences body, and *vice versa* ; cheerfulness promotes well-being and well-being again assists cheerfulness, while lowered vitality invites mental depression and this again lowers the body tone. So we go revolving, mind and body continuously working in a circle, helpful or vicious as the case may be. But unless we are to be whirled downhill in this way when the results are bad, we must break the circle at some point ; and although due attention must be accorded to the body, yet the decisive method is always by the application of Will. We may not be able to induce an immediate improvement in the health, but we can always change the current of the thoughts.

Between the violent anger-thought that perhaps results in apoplexy, or the mental shock that blanches the hair or produces paralysis, down to the fleeting thought that apparently exercises no effect at all, there are variations of every possible degree in the effects of thoughts upon the body ; but every thought has some effect. Naturally it is the strong emotion that gives the

marked and lasting result, but we are not entitled to say that any emotion or any thought at all is devoid of result ; in fact, quite the reverse. We have seen that under hypnosis practically anything can be recalled, but it obviously can only be recalled by virtue of its being in existence in the mind—that is to say, because it has left the brain different for its coming. But again, without pursuing any hair-splitting arguments, the prime fact to be acknowledged is the way in which mind and body play echo to each other, and the further deduction that since this is so, every thought matters both mentally and physically.

Effects of Suggestion

The dominance of mind over the body and the extraordinary way in which remarkable changes may be accomplished by mental influence is nowhere shown more plainly than in the phenomena of hypnotism and suggestion. The study of hypnotic experiment shows us that the mere word of command from the operator is sufficient to produce very astonishing effects upon the organism of his hypnotised subject. Quite early in the history of hypnosis

Dr Esdaile was performing amputations and other major operations under its influence, and the patients as a rule fared rather better than they do to-day under the ordinary anæsthetics. It is indeed an astonishing thing that such complete and absolute obliviousness to pain can be produced by mere suggestion—by the spoken word. But these experiments were not followed up to any large extent because just about that particular period chloroform came into use, and offering many advantages over hypnosis on the score of convenience, and owing to the fact that anyone can administer chloroform when by no means everyone can hypnotise, it was preferred before it.

Not only can this complete obliviousness to pain be produced by suggestion, but local anæsthesia may also be induced, and feeling be inhibited in any particular direction. It is also sufficient to assure a hypnotised person that he can see everyone in the room except so-and-so in order to render that person completely invisible to him, although he is perfectly able to see every other person. He may also be induced to swallow and enjoy paraffin under the im-

pression that he is drinking port wine, and, still more to be wondered at, the actual effect upon his body will probably be that of port and not paraffin. With greatest of ease and frequently without any resort to hypnotic sleep at all, a person at the word of command will be unable to unclasp his hands, or bend his arm, or his leg, as the case may be; the simple suggestion, "Now, you can't unclasp your hands," spoken so as to impress the subject strongly is enough to inhibit his muscular action. Blisters have also been raised upon the skin, and almost any degree of muscular rigidity or catalepsy may readily be decreed. The state of sleep or trance can deepen till the stage of coma be reached, and it may equally well be extended or terminated at once by the spoken word of the operator. The temperature may vary, rising or falling at the appropriate suggestion, and the pulse may be accelerated or retarded by the same means.

Suggestion as used in therapeutics has a record of extraordinary cures to its credit, symptoms subside as if by magic in many cases, and, contrary to general opinion, it is not merely nervous ills that yield to

mental treatment. Practically every disease involves some tissue change, and the difference between diseases that are termed functional and those described as organic is principally one of degree. It is impossible to draw any hard-and-fast line of distinction, neither is it feasible to deny the influence of suggestion *in toto* in any particular case ; even in those cases where one would hesitate to claim any direct benefit from suggestion, its assistance in promoting sleep, reducing pain, and generally alleviating the suffering of the patient is by no means to be despised. Christian Science devotes itself to working upon the body through the mind, although specific suggestion is not a professed means of cure. It is, however, quite impossible to secure immunity from the effects of suggestion, even though unintentional and unsuspected, and there can be little doubt that its workings are in the most cases present though denied. The point to be emphasised is that Christian Science has many wonderful cures to its credit. One of the most remarkable that we call to mind at the moment is that of a medical man who, to his horror, discovered himself to be suffering from leprosy ; there seemed to be

no doubt about the diagnosis, and he was in despair, knowing in his capacity as a doctor the terrible nature of his complaint. As a last resort he consulted a Christian Science practitioner, and as a result was almost forthwith cured. So much impressed was he with the circumstances that he at once relinquished his orthodox medical work in favour of the Christian Science mental work. There are also other cults and isms in plenty which can point to effects scarcely less wonderful, and the general run of such instances serves to bear witness that almost anything is within the range of accomplishment through the agency of the mind working upon the body. Granted that many of these cases were fortuitous and that it may not be possible to repeat them, it simply means that, under conditions which have not yet been fully ascertained, miracles have happened ; when we have learnt more about the technique of miracles no doubt they will happen to order instead of by chance.

In the cases we have been considering, the element of suggestion has been supplied from outside by some other person ; in hypnosis it is the operator who supplies

the actual suggestion. But, as we have pointed out in other writings, the suggestion may also be supplied from within by the individual himself, and this process is known by the rather hybrid term auto-suggestion. It means that the individual subjects himself to feeble doses of his own influence, a kind of suggestion-and-water ; but to make up for this dilution he is able to take the doses more frequently and for a longer period, and as he wants them. This plan has decided advantages. We have come across individuals who could accelerate the heart-beat at will ; this, of course, seems a curious statement at first sight, but when we consider that the simple receipt of a telegram will often cause the same effect, there seems no particular reason why a person should not be able to achieve something of the same result by concentrating upon it. Some people can drive away minor aches and pains by force of will, or by directing the thoughts to some other topic ; if we really get interested and keen upon some work in hand, it is quite possible that we may even overlook the necessity for lunch. The mind is the dominant partner, and by its stability and poise it

enables the body to weather many a storm ; but if the mind itself be unstable and erratic, or full of fear, the natural control is weakened and forces begin to run astray, and presently instead of ease and well-being in the body there is instability and disease.

We may thus trace the well-nigh supreme effect of the mind upon the body, working through the agency of suggestion ; and this recognition is but the step preliminary to making use of the agency of mind to achieve something solid and substantial in the way of more and better health. There is no special value in mere knowing, unless we turn the knowledge to practical account.

Unconscious Suggestion

The type of suggestion to which we have just been making reference is one which is both plain and obvious, the command being given in so many words. But suggestion is also at work in a much more insidious fashion, of which, for the most part, we are completely unconscious. Therefore, since we do not recognise that there are any forces at work, their operations become doubly dangerous. The spoken word is

merely one way of formulating a suggestion ; there are countless other methods. For example, when we are unable to go to sleep at night the insomnia itself acts as a powerful suggestion, and after our efforts to obtain sleep have proved fruitless for hour after hour, the idea that we cannot go to sleep has obtained a remarkably strong hold upon us. When under such circumstances we try to find relief by the agency of suggestion, by thinking or saying that we are sleepy and are now just going to drop off, this contrary suggestion of the insomnia itself neutralises and renders futile our own endeavour towards sleep. Pain is also an unspoken suggestion of this type, and we have often enough heard the sufferer give voice to the idea prompted by pain, " Oh, I am *so* ill ! " Surroundings have a suggestive value which is frequently unrecognised, and again we may find a clue in the unpremeditated remark, as when entering a dimly lighted apartment we say, " Oh, what a wretched light ! " There is indeed a suggestion of wretchedness about a poorly illuminated room which is conspicuously absent from the brilliantly lighted chamber. There is a suggestion of comfort, ease, and

comparative opulence about the first-class railway carriage or saloon which is totally lacking in the dingy, grimy third-class smoker; and beyond doubt this produces in us some unconscious reflex which shows that we have responded to the influence of our surroundings. Further than this, we may recognise that the weather, the people we come across, the clothes we wear, the things we talk about, and the duties we perform all exercise suggestion upon ourselves, while we scarcely realise that we are being influenced. Who would have thought, for example, that if a girl at repetition work on a black machine can turn out so much work per hour, the amount of work she does will be unconsciously increased by painting the black machine white? Yet experiment has shown this to be the case.

We were interested in the case of a lady who, through the shock of her son's death, entirely lost her voice. Six or nine months of this voicelessness began to exercise suggestion of an irritant type upon her in various other directions. Her eyes began to give trouble and her nerves showed signs of approaching breakdown; but the paralysis of the vocal cords was purely of a

functional nature, and with appropriate methods we were able to restore the voice almost immediately. With the removal of the irritant effect of the loss of voice the eyes and general nervous condition at once improved. The connection between the voice, the eyes, and the nerves was mental, and therefore we attribute it to the workings of unconscious suggestion. But we observe the same principle in a much more prosaic way when we find articles of diet that we expect to disagree with us do really and truly produce indigestion. There is no necessity for us to say specifically, in the form of a definite command to the subconscious, "Now, you are totally unable to digest pastry, it will cause you severe pain !" it is quite sufficient for us to think it, and the thinking acts in the unconscious way we are endeavouring to illustrate, and indigestion and pain result. Many good people make martyrs of themselves in this unnecessary way, and when they get the indigestion they point to it triumphantly, albeit unconsciously again, as if to say they knew it would follow in due course. They entirely fail to recognise that a different suggestion would produce a different result,

since they are the sport of a force the existence of which they do not so much as suspect.

There are other worthy individuals to whom the suggestion of a draught of fresh air is warrant for a chill or cold, "I know I shall have a wretched cold to-morrow," and lo ! the thing they fear comes upon them. Contrast this with the attitude of the man who assures himself and us, "Fresh air's good ; I never get colds, I'm as hard as nails !" Which of the two attitudes is the more likely to promote health ? Yet both are attitudes built up of the thoughts, only the one is negative and detrimental and the other positive and protective ; by their fruits we know them. Infection, again, seems to discriminate in its incidence and to fall with special frequency upon those who let fear-thoughts run riot in their minds ; fear, working through the agency of the sympathetic nervous system, is a great depressant and lowers the normal resisting power, thus laying the individual open to attacks from which with better thinking he might have been immune.

We saw in the previous chapter that all thinking is stored up and possesses a

cumulative value ; therefore all thoughts upon the question of disease or health are on permanent record within, giving us an unconscious bias in one or other direction. But it is rare that the bias is in favour of health. Why should it be, since we, for the most part, take health for granted and principally remark, think upon, and discuss disease and the unpleasant things of life ? It seems to be, as a rule, only when one is in love that the finer things of life attain a vivid existence and discussion, only then does the vision really clear ; probably that is why the pessimist sneers that love is blind. But, at any rate, people in love do not discuss their diseases and spend the fleeting hours retailing unpleasant symptoms, as do so many people who are obviously out of love ; all these pestilential discussions, all these disease-ridden thoughts necessarily become part of them, and in time give a strong bias and predisposition towards disease. It is to this source that we may with confidence point as the origin of much preventable ill-health, and the practice of a little mental hygiene in getting rid of disease-thoughts would assuredly do much towards ensuring a higher standard of

general health. It is not necessary that children should go through the whole round of childish complaints—measles, chicken-pox, mumps, and so on ; indeed, we venture to assert that, when adults think along more reasonable lines, infantile disease will show a marked diminution. If we want health, we must think it ; if we talk disease, we shall probably (and deservedly) get it.

This unconscious suggestion is also at work trying to shorten our lives for us ; we grow old partly because it has become generally accepted as the proper thing to do. Since the Psalmist fixed upon his purely arbitrary threescore years and ten we are apt to consider it as scarcely decent to exceed the conventional limit by lagging superfluous on life's stage to fourscore years or more. Besides, in case we should be tempted to carry on beyond the appropriate limit, the Psalmist puts in a depressing suggestion about a man's strength, over seventy, being but labour and sorrow. But one of the most active old gentlemen we ever knew worked till he was close upon ninety, and at responsible work too, and died of nothing in particular at ninety-five

—a most lively refutation of the depressing old-age theory, and a living skit upon the “too-old-at-forty” school. We must protest against the perpetuation of these ill-founded and untrue assertions, because through the agency of unconscious suggestion they exercise such a harmful effect upon the thoughtless. We must necessarily think something, then by all that is sane let us choose the things that are likely to help rather than harm us. Why should people who go to Church to give thanks and to grow in spiritual wisdom and stature, fill their subconscious minds with perverted suggestions to the effect that

“Brief life is here our portion,
Brief sorrow, short-lived care.”

By so doing they tend to make life even briefer than it need be, and put into it more sorrow and care in advance than it rightfully contains; the whole thing is on a par with the pernicious proverb which asserts that “man is born to trouble as the sparks fly upwards.” Nonsense! Man is born to health and happiness, to progress and spiritual development, to long life and usefulness, to love and beauty; and he will

reach all these much sooner if he elects to make suggestion, whether it works consciously or unconsciously in his life, prove an uplifting element rather than a perpetual depressant.

Optimism and Pessimism

It is a perfectly true saying that it takes all sorts to make a world ; but it is an open question as to whether some of the sorts could not be dispensed with to the benefit of the world in general. The difference in essentials between an optimist and a pessimist lies in the direction of the thinking, the one thinks up and the other down. Thoughts, however, by no means only concern the person who thinks them ; seeing that thought-transference has been experimentally demonstrated, there is good ground for supposing that our thoughts affect other people as well as ourselves. Common experience tells us that fear is infectious, that if a person is in the grip of terror the onlooker will be likely to feel something of a sympathetic nameless dread which, if his normal poise be not reasonably established, may grow into a like terror. One angry person is apt to induce anger in another

whose self-control is none too strong ; joy, good spirits, and affection all are seen in daily life to be communicable. Therefore it seems not inapt to conclude that thoughts and emotions are by no means contained within the personality of the individual who thinks them, but that rather do they issue from him in some subtle way and henceforth become part and parcel of the world's great store of thought. This store never passes ; each individual thought inscribes its permanent record in every heart it reaches, thence to issue forth again at the appropriate time and secure a wider extending record. Each mind, tuned to its past thinking, taps the world-wide thought to which its sympathy attracts it, like to like, sadness to the sad heart, and joyousness to the merry one, in an understandable and reasonable justice which nobody may impugn. Thus every thought counts in the world's progress, and nothing is lost. But it may give us pause when we consider that the secret thought and the spoken word alike contribute their meed to the world's record ; that no thought is strictly our own ; and that we can in no wise escape the responsibility of assisting the progress of

humanity itself by our thoughts, or of retarding that progress.

In the waves of the sea there is an imaginary line of the level of the water when at rest, and there is also the crest of the wave rising above this, and the trough falling below it. So in some similar way we may imagine a neutral level of thought, with the optimist thinking positively above the level, and the pessimist thinking negatively below it. All that is above helps the world onward, and all that is below keeps it back ; a cheery word is a tonic, but a growl—well, there is nothing good that anyone can say of it. Anything that leaves the individual or the world worse than it was before is obviously immoral, no matter whether or no it transgresses any known code of ethics ; therefore we would say that the pessimist is most decidedly a detrimental personage. Could he confine the effects of his bad thoughts to himself he would still be a rather ridiculous figure with his distortions and croaking ; but when he must be held responsible for infecting others with his megrims, and stirring up the potential blackness of minds other than his own, we must convict him of a serious offence.

Pessimists, too, are apt to enjoy acting as spoil-sports ; it is huge consolation to them to be able to say " I told you so ! " But if we are enlightened enough to insist upon compulsory notification and segregation of infectious complaints, there seems no logical reason why these black-minded folk should be at large and able to disseminate their poisons wherever their voice can carry or their face may show. Thinking the worst of everything and everybody, they do much to call that worst into being ; seeing faults and failings, the effect of their conduct is to heighten these and obscure the good. Their pernicious influence comes with its trail of darkness upon the immature mind, and the tragedy of it is that every imprint leaves its permanent trace ; it may not always do much harm, but in some cases its damage at the outset of a life may be infinite. It may be all very well to be tolerant of the pessimist and to make excuses for him, but, considered on the matter-of-fact basis of the influence of his thoughts, his position is indefensible, his very existence is almost a crime. He has become a pessimist by a very natural process. Just as one becomes a philatelist by collecting

stamps, so by accumulating unpleasant thoughts one grows into a pessimist; the former has a keen eye for stamps, and the latter for disagreeable things. There is no compulsion about the matter; it is generally admitted that there is good as well as bad in the world, and even a pessimist may start and collect a few good trifles to add to his store of bad; and few as these may be, they will in some measure go to modify his hitherto undiluted pessimism. Salvation is only a question of time and effort—if he desires it.

Who, then, requires argument to convince him that if he can do good instead of evil, he should? We see what we look for, or rather the surface that things wear to us is the reflection of our own way of thinking; a black mind interprets the world as black, but a heart of gold sees the sheen of spirit over the commonplace. We are in the world to-day, and we can demonstrably uplift it, even if ever so little, by the power of high and honest thought; we can in a measure assuredly leave it a little better for our presence, and the circle of thought that we have propagated may be ever-widening in its ripples upon the surface, living on in

the hearts of those we may never have seen. We can in some degree be helpers and saviours of our fellows, we can add to the sum total of happy thought and cheerfulness, and so make life a little easier for those with whom we come in contact. By looking for the springs of action and the hidden causes of events, we develop an element of insight and understanding which broadens our sympathies, and at the same time increases our faith in the inherent goodness of things and people. Honest endeavour to find out brings a measure of spiritual enlightenment which can only confirm and strengthen the optimism of our outlook and render ridiculous the pessimistic bias which sees no good anywhere to-day, and only looks for worse to-morrow.

Mental Poisons

Practically speaking, all thoughts fall either into the helpful class or the harmful—the positive or the negative. They are either upbuilding and consolidating, or destructive and disintegrating. The reason for this we may learn from an analysis of our own experience, or in a more precise way from certain experiments conducted by Professor

Elmer Gates. In a general way we realise that negative thinking and emotions are bad for us, that anger, hatred, jealousy, fear, doubt, and worry are detrimental in their effects; we know that under no circumstances can they do us any good. But we are far from understanding the specific ways in which these bad effects are produced, and the certainty with which these results must be accomplished. Professor Gates' experiments showed by analysis of the exudations from the sweat glands of his subjects, and by other means, that under the influence of these various negative emotions poisonous secretions were produced in the body; ptomaines, some of which were amongst the deadliest known to Science. His general conclusions were of a very definite nature, and convinced him that "irascible, malevolent, and depressing emotions generate in the system injurious compounds, some of which are extremely poisonous; also that agreeable, happy emotions generate chemical compounds of nutritious value, which stimulate the cells to manufacture energy." It is additionally interesting to note that he considers that the mind is able, by the

exercise of will, to produce measurable changes of the chemistry of the secretions and excretions.

We can thus see that Nature herself places a premium on positive and helpful thinking, and exacts a penalty for the reverse. It is usual for a man who is angry to direct his thoughts outwards to some external object and to point his anger, as he might a weapon, at its intended victim ; but in so doing he ignores its boomerang-like habit of returning to him that sent it out. If everyone were to know that for every exhibition of anger they would be compelled to swallow a dose of poison, anger would probably to a large extent go out of fashion ; yet in point of fact this is exactly what happens, only the poison is self-generated. We also see now that the placid, good-tempered person, whom nothing disturbs or dismays, is all the time manufacturing nutritious compounds which promote health ; possibly that is why this type of temperament is usually associated with a comfortable exterior. We know that the worrier soon goes down the hill of health, and it is evident that he is succumbing by slow degrees to the insidious effects of minute

doses of worry-poison ; an overwhelming trouble may kill instantly. Doubt, for a similar reason, is a disintegrating force ; so also are such emotions as nervousness, fear, jealousy, impatience, and irritability.

We have no wish to go through long catalogues of negatives, but we do most emphatically desire to lay stress upon the underlying principle which the effects of all these emotions indicate ; and that is the utter impossibility of any sane scheme of life or religion allowing itself to be associated with negatives. A philosophy of life which starts out with the assertion that we are conceived in sin, necessarily and absolutely, is a travesty, since it starts the infant damned with a negative ; but, Heaven be praised ! the mother is positive enough with her welcome to the little child as a gift of God. A religion based on fear stands self-condemned ; love it is that energises, while fear destroys. Man is endowed with gifts above all other creatures, it is not his duty to stand puling about weakness, unworthiness, and sin ; it should be his glory to be about his business of realising to the full the powers with which he is endowed, and to explore the wonderful possibilities that are

rightfully his. He was meant to stand upright with head erect, and not to bow down to false gods or fictitious creeds. His mind was given to him for thinking, and upon thinking right health follows as surely as disease waits upon distorted thought. Comes your Puritan to me, or your ascetic, with "Brother, see how poor a thing is this vile body, how subject to sin and snare; how vain is life"—I have no use for either of them; the creed seems to suit them, indeed they advertise it, and in their presentment it seems not over-attractive. No, poison in blue fluted bottles with red labels we can recognise easily enough, and avoid; but this stealthy virus of poor, distorted thinking is a danger against which we should be doubly on our guard. It is everywhere, in our creeds, in our teaching, in our thinking; it is a standardised element in the industrial situation to-day. Negative thinking is warfare; when men brush aside details and get down to the bare principles of life—progress and growth—it will be found that our aims are not very diverse. But with hatred, animosity, selfishness, and mistrust holding the field, it is little likely that much progress will be

made. The first step is surely to straighten out some of the stupid, crooked, negative thinking. Why, no man with these in his heart can do the work he should; their very presence impairs his physical fitness and damps his effort, strive as he may.

We are free to entertain the thoughts we invite into the guest-chamber of the mind; it may, indeed it will, need a measure of training before the uninvited guest learns that he is unwelcome and ceases to obtrude. But in course of time the poise of the mind can be swayed from the negative to the positive, and as the mind feeds on strong thoughts it develops strength and eschews weakness; as it dwells in love it casts off the lesser emotions of hate, jealousy, and mistrust; as it grows in faith it leaves behind its doubt and worry. No person with any claims whatever to sanity would poison his body knowingly, and no one who once realises the disastrous effects of distorted thought will willingly nourish his mind upon these negatives, which are so very obviously mental poisons.

Mental States and Disease

No doubt most of us have experienced the way in which exterior sensation follows on thought. We may have been sitting in the garden during the evening hours when someone mentions gnat-bites; almost at once we feel an irritation on some part of the body, and then perhaps it moves somewhere else, while if we go on talking about gnats and bites we begin to feel the horrid irritation all over us. But there may have been no gnats at all. The interesting point is that the mental picture of the irritation has a physical counterpart which is quite real and active; there is a correspondence between mental and bodily functioning which is very illuminating. Herein is an unsuspected way again in which our thoughts are playing us tricks.

“The sympathetic system, which is largely governed by the mental emotions,” says Dr A. T. Schofield, “causes functional diseases of all parts and many organic diseases.” If we lead up to this pronouncement by easy stages it need not greatly surprise us, our first step is the recognition that there is this close interaction

between mind and body. In confirmation of this we need only consider how mental stiffness reacts upon the body; we think perhaps that we are getting too old and too stiff to jump on to a car while it is in motion, and at once we cease to make the effort, we succumb to our thinking and forthwith actually are too stiff to do it. If, on the other hand, we refuse the suggestion of stiffness, and supplant it by one of flexibility and activity, we have already beaten old age in the first skirmish, delayed his plans, and possibly thrown his plan of campaign right out of gear. We can then jump on to the car just as lithely as we ever did. Again, one fine morning we are doing our little gymnastic exercises and we try to reach the floor with our finger-tips without bending the knees, but we find that our stretch is an inch or two too short; beware of accepting the fact as a suggestion. The thinking needs stretching more than the muscles! If we loosen our mental images, and picture ourselves covering that extra inch or two with ease, we shall find that the muscles will do it. We mentioned this point once in a lecture at which an elderly gentleman was present; he ex-

pressed his disbelief quite politely but forcibly. A fortnight later at the next lecture he rose and publicly stated that he had satisfied himself that the original advice given was correct and that his disbelief was not justified. We thanked him.

Thinking of a definite part of the body has been found to have the effect of altering the circulation and sending an increased supply of blood there. If a man lying flat on a board, which is accurately balanced on a knife-edge at the centre, thinks of his legs, more blood flows to that region and the board swings leg-end down and head-end upward. If the arm be inserted bare into a vessel of water so that the water reached full to the top of the vessel without overflowing, and if the thoughts are then concentrated on the arm, the water will overflow; the veins are to a degree distended and displace the water. It is thus demonstrated that the alteration in the mind thus produces an actual alteration in consonance in the body; if, then, the state of a man's mind be permanently altered, what else should we expect to find but that it produces some permanent change in his physical condition? If his thoughts go

wrong, should we not expect his body to show some variation from the normal ease ? And if this variation from the normal ease be pronounced, does it not necessarily amount to a degree of dis-ease ? Is it not therefore logical to conclude that any type of wrong thinking is likely to be associated with an appropriate type of disease ?

We saw in the illustration of the gnats that the mental prototype of irritation induced an actual surface irritation of the skin in various parts of the body ; now supposing that something or some circumstance were to produce irritation in the mind, would it be very remarkable if this were to induce some irritating skin complaint which would naturally prove as intractable as many of the eczemas do ? What use would a local application of ointment be while the mental irritant was still in full swing ? We are by no means saying that we have as yet arrived at the stage when we can assert that certain mental phases and physical complaints are inevitably connected, but we are certainly suggesting that the close and intimate connection which frequently exists is far too often overlooked. Moreover, when we recognise

the natural sequence of unhappy events which perverted thinking tends to set up, we are furnished with one of the most potent arguments possible in favour of the better way.

We know a martinet schoolmaster who is regarded as a terror by the average boy ; he is really a kind-hearted and just man, but he has developed a habit of simulating violent anger and of barking at his pupils. Now it is a curious fact that when we make pretence of violent negative emotions it has something of the real effect upon ourselves, and the usual poisons are circulated in our system. The margin between simulation and the real thing is perilously small in many cases, as the identification of actors and actresses with the part they portray frequently testifies. So, in the case of our schoolmaster friend, the result has shown itself in a chronic and distressing dyspepsia which no remedy will touch ; he is a martyr to his own output of poison. In another case we have come across a man who is always disagreeing with everyone with whom he has to work ; what more natural than that this disagreement should extend to his food ? He is in fact bilious of mind

and bilious of body. Then we all know those active, nervous, "jumpy" folk who cannot sit still, much less walk slowly; these are the individuals who fluctuate with a similar rapidity in their health and whose temperature zigzags up and down the chart when they have anything the matter with them. The emotional folk who let their feelings run away with them are liable to suffer from palpitation or other heart complaints; their hearts and affections are a trifle apt to suffer from over-excitation, in which there is nothing really surprising.

On the other hand, the sluggish, lethargic individual will most likely show that same sluggishness in movement, he will not take exercise or keep himself fit and therefore his circulation will be liable to congestion and the workings of his body will mirror the same lethargy and sluggishness. If we could take him by the scruff of the neck and make him take strenuous exercise daily, work hard, and eat little, it would enable him to think more actively and clearly; but this is only to say that the consonance works both ways, from body to mind as well as the reverse. The mind, how-

ever, is always the most efficacious lever to utilise when trying to break any of these vicious circles. The backbone-lacking folk one so often meets, the people who cling and lean, hand over responsibilities and do anything except stand up straight and rely on their own efforts, these individuals will generally rely upon adventitious aids for the performance of their natural functions. They will generally be found to be suffering from some degree of constipation, because the dependence-on-pills habit is one that is quickly established and slow to be overcome. A retentive habit of mind, grudging and miserly, may easily turn an acute complaint into a chronic from the inability to let go; the retained mental pattern of disease may readily stereotype the disease in the body.

So we might go on pointing out these more or less obvious consonances, but we may just instance how the mother nursing the child with whooping-cough occasionally develops a similar cough herself from sympathy, though it is not a genuine case of the disease. The choleric person, subject to outbursts, not infrequently ends by an outburst, the apoplectic breaking of a blood

vessel in the brain. The man-in-a-hurry leaves himself no time to do anything thoroughly, so we find him suffering from imperfect digestion, imperfect elimination, and imperfect everything else. The secretive man or woman, whose one aim is to prevent anything coming out, is specially liable to suppressed internal trouble; while worry and anxiety are well known to predispose to dozens of different diseases. The ignorant who know nothing of the workings of the body will naturally pay the penalty of ignorance, the negative mental state will be apt to register itself in some negation of health. For while the savage who knows nothing about the workings of his body enjoys good health, it is because his environment is more or less a natural one; whereas our environment is in the highest degree artificial, and knowledge is necessary for us to adjust our lives in recognition of the very variable circumstances in which we are placed. We like to quote the case of the gouty person who is occasionally obstinate, and to propound the enigma as to whether he is obstinate because he first was gouty, or whether he is gouty because he first was obstinate; but

we invariably leave the solution to someone else.

In leaving this rather interesting topic we may just point out that we have been tracing the connection between various phases of negative thought and disease ; of positive thinking we have specifically said little, but by implication much. The great positive force in the world is love. Love is life-giving and energising, and it promotes health and ease ; the blackness of disease is only the absence of the light of health. We have been discoursing on the subject of disease only in the guise of friendly warning ; the whole trend of this chapter is specially to emphasise our potential immunity to disease through the agency of right thinking. For, as a medical man has placed on record, " Selfishness is . . . directly or indirectly the cause of almost all diseases, both acute and chronic, and love and unselfishness are the great cure for sin and disease."

Resisting-Power

Health is the normal, and disease the abnormal ; this is a fact which is constantly being overlooked. We grow so accustomed

to seeing health punctuated at intervals by spells of illness that in time the see-saw state between being ill and being well becomes so familiar to us that we regard anything else as unusual. Many people after a spell of entirely irrational living find themselves *hors de combat*, they then resort to their medical man to be patched up, or they undergo a cure somewhere or other. As soon as they feel fairly fit once more they start again on the old irrational habits of over-eating and under-eliminating, and thus they are no sooner freed from one breakdown than they issue invitation to another, and in due course it comes. This, however, is merely making a mock of health; such folk as these have only a switchback of disease instead of a steady level of health. Others alternate between food and physic, and think that being out of the doctor's hands and free from the necessity of medicine is equivalent to being well. While we are generally content to minimise the disgrace of disease and put up with a tenth-rate standard of health, we shall probably achieve just about as much as we deserve; but the millennium is still a long way off.

In a state of health the bodily functions

are carried on in a perfect manner, and with ease ; ill-health is the interruption of this, and instead of ease—friction. The normal condition is one of harmony, and natural resistance to every form of disease ; when the standard of health is reduced this resistance is correspondingly impaired. The person who succumbs to an illness proves by the very fact that his resistance was not sufficiently strong ; but we may believe that the absolutely healthy person (if he exists at all) would be immune to disease, since such disease is after all but the impairment of the normal health. Therefore, those people who cannot “ understand why they caught the disease, because they were so absolutely healthy,” show by the facts of the case that they were not as healthy as they thought they were. We may incline to the idea that all illness is the fault of the insidious germ, but both in health and disease germs, like the poor, are always with us. Neither are all germs detrimental. If our illness were solely to be laid to the count of the germs we come across, then all should fare alike ; but experience condemns this as a fallacy. Two people drink of the same tainted water, but perhaps only one

contracts typhoid; why should this be? The conditions are the same in each case with regard to the germ, but the variable factor is the resisting power of the individual—one is below par and succumbs, the other is in good health and goes scot free. Some children go through their school life and never contract any illness, others get everything that is going; it is most emphatically to the personal element that we must devote attention.

It is interesting to note the precautions that Nature takes to guard us against ill-health; the saliva, for instance, is antiseptic. Thus, when adequately mixed during the process of mastication with the food we swallow, it is of great use in preventing any toxic products of fermentation. No doubt it is also of distinct use in the case we have previously referred to when the baby endeavours to use coal and other doubtful things as articles of diet. If by any chance poison gets into the body there is a sort of National Guard of protective microbes in the blood, termed Phagocytes, whose sole duty is to deal with such intruders; they resist the invasion and generally succeed in wiping out the in-

vaders. Then there is also the White Guard, known as Leucocytes, who pack up round the seat of any poisonous injury and so localise it; we say the injury "fester," but the festering is an item in the process of cure and is a testimony to the valiance of our white defenders. Any deleterious matter that is in the system can find its way out by various exits, through the intestines, the lungs, the kidneys, or the skin, so that in the ordinary way there is little excuse for any poison remaining. It is remarkable to note the way in which strong emotion can produce an almost instantaneous change in the breath of an individual, and where the breath before was sweet and fragrant the rush of emotion gives it an immediate and perceptible taint. Wrong thinking will also tinge the odour of the perspiration quite noticeably. But the whole machinery of our bodies is so complex and wonderful that it is a thousand pities we second Nature so very badly in her efforts to keep us well.

The crux of the matter, then, is not that poisonous germs obtain access to our bodies, but that by our ignorance or neglect we provide such a happy hunting-ground for

them. A harmful germ stands but a poor chance in a healthy body, but it simply revels in a suitable environment ; it multiplies with an ease and rapidity that might leave even a green fly envious. Then comes the battle royal between Cavaliers and Roundheads, National Guard *versus* Invaders, Toxins *versus* Antitoxins ; we are ill, and we recover when the invader is finally overcome. It is the merest folly, then, to do anything that lowers the body tone ; it is issuing an open invitation to trouble, and such invitations are frequently accepted. Insanitary conditions, lack of fresh air, insufficient or bad food, personal uncleanness—especially internal,—deprivation of sleep, overwork, worry, wrong thinking—all these promote the very state it should be our aim to avoid. Work, for example, is a good thing, but it is possible to have too much of it ; especially if the work be accompanied by mental strain or friction of any sort. But, as a rule, very few succumb to work alone, that is, to the effect of sheer physical exhaustion ; a certain amount of fatigue after the day's effort is natural enough. But it is the mental effort that more or less accompanies work of every

description which is the true cause of overwork ; it is the anxiety to get the letters off in time for post that proves exacting, rather than the actual dictating or writing. It is the worry as to the issue of the business that tells more than the technical labour involved. To leave off work at 10 p.m. after a heavy day is no very dreadful thing, and if we have been keenly interested in the work we may even then feel inclined to stay longer and finish ; but those hours prove disastrous when accompanied by suppressed irritation because the work was not over at six o'clock.

The elimination of friction from the mental workings is therefore the removal of one potent cause of lowered resistance ; strong, cheerful thinking tends of itself to keep the resistance high. It is not enough to avoid the negative, we should practise the positive. The problem of disease largely centres itself upon the question of health, and we hold a perverted view in considering disease as a specific entity whose attacks we must be ever ready to repel. It should more properly be regarded as a falling away from the rightful and normal health. We might even adopt a numerical scale and

assess the truly healthful person at 10, if the body tone be reduced to 9, then the disease scale automatically stands at 1 ; health 7 points means disease 3 points. But perhaps it is not till we reach 5 points of disease that we really recognise ourselves as being ill, yet there have been distinct degrees of ill-health long before the actual breakdown occurs. When disease reaches the 10-point mark the undertaker's business commences. But most of us oscillate between the 5- and 7-point marks of health ; it should be our most earnest endeavour by every means, and chiefly through the wonder-working power of directed thought, to raise the standard of health to the 10-point mark, and when it stands there it testifies to perfect health and complete immunity to disease.

“ *Vis Medicatrix Naturæ* ”

We should hardly be able to find to-day an enlightened medical man who would assert that he himself had cured a patient of a disease, or even that the drugs he had prescribed had done so. It is becoming more and more generally recognised that the healing force is within us already, and

that its subtle power begins to assert itself as soon as ever the disturbing conditions which promoted the indisposition are removed. Symptoms the physician can, and does, alleviate ; and by the reduction or control of these the patient is relieved, but Nature works the cure. Yet although it may be quite correct to say that the doctor does not actually work the cure, nevertheless our frequent experience leads us to say that somehow we feel better or more reassured after seeing him ; this, however, is only because more elusive elements than physic and prescriptions are concerned. The activity of suggestion in some one or other of its manifold forms cannot be ignored. We go to see our medical man in whom we have implicit confidence, and his sympathetic diagnosis and assurance of complete cure perhaps removes the fear or the anxiety which was such a prominent factor in causing the trouble ; therefore we come away from his consulting-room certainly better, and possibly cured. But did the doctor effect the cure ? Yes, and No. As a dealer in drugs and potions, No. As a prime mover in checking wrong conditions and enabling

the healing force to do its rightful work, Yes.

We might even look a little further into the matter and recognise that not only has the doctor himself by his manner, word, and actions set this subtle suggestion at work, but even the very drugs he prescribes are full of suggestion, and doubly so when swallowed with a large measure of faith. Certain drugs acquire the reputation of producing specific results, and therefore anyone taking them expects, and consequently predisposes himself to the production of, those results; that is to say, the effect is already half achieved before the drug has been swallowed. Thus we are able in a measure to understand those puzzling cases where innocuous draughts taken under the impression that they were emetics have resulted in genuine sickness, where astringent medicines have been administered to patients who thought them laxatives and the effect has been that of an aperient, and where bread pills have produced marvellous cures of a hundred and one diseases. If there were no suggestive element about the drug, how should it come about that a tasteless medicine in

many cases seems to the patient to produce far less result than a truly nasty one ? It is also very curious to note that the effect of poisons is not the same in the hypnotic as in the normal state. We should probably not be far wrong in supposing that while drugs have a certain effect upon the individual simply as drugs, yet there is also a secondary effect owing to the suggestive influence of the person who prescribes them, and of their acquired reputation.

There is yet another point that crops up in this connection ; it is plausibly suggested that as a man is not his body—being a kind of life-influence which is absent from the dead body—so also there is a tenuous element which constitutes the “ life ” of the food we eat, the liquids we imbibe, and the physic we inflict upon ourselves. This element is of varying degrees of refinement, as is equally so the case with the chemicals themselves. The various chemical constituents of the earth exist in too crude a form to be of direct use to the human body, but they are assimilated by the plant and vegetable and raised to that degree of refinement when they can be utilised in the internal economy of animals

or mankind. So there are crude drugs which produce distressing effects upon the average individual, and refined tinctures which can exercise an elevating and beneficent influence. Similarly, there are smells which can knock one down, and odours which stimulate fantasy and breathe of ecstasy.

We do well to lay emphasis upon the inner side of things and to stress the spiritual element, for the ultimate source of our health is spirit rather than matter. We aim not at a mere mechanical perfection of body—so much fuel, so much oil, so many units of horse-power—but rather at that refinement of physique which shall render brother body the fitting helpmeet and servant of the spirit that animates it. The nervous system is the link twixt matter and spirit; the matter of the body is too crude to be manipulated direct by the fine forces of spirit, so the human brain and nerves interpose, and, at the lower end controlling the muscular system, make connection at the other with the delicate spiritual element. We are thus, as it were, linked on to the immense resources of the infinite which work for health of body and

growth of mind ; if the scientist to-day can assert that there are many tons of energy locked up in the atom, who is to put any limit to the power of the immensities of spirit ? But we are dependent upon our receiving instrument for the realisation of this power ; ill-health marks an impairment of this instrument, and by its reflex action on the nervous system renders the working of this power the more difficult. The channel for the manifestation of the *Vis Medicatrix*, the life-force, becomes blocked, and thus it is that there are times when some external aid becomes a necessity that the channel may be reopened. But the force is within us, it is not supplied from any outside source, not from food or physic ; it is within us by virtue of the fact that we are spirit in essence. In sleep, when more than at any other time the purely physical bonds are loosened, we gain the greatest restoration of the spiritual energy of health. With every removal or alleviation of circumstances or conditions that work against the free flow of spirit, our health is to a corresponding degree restored.

The healing power is Nature ; so long as life exists there is a gyroscopic pull in the

direction of health. While health exists that "pull" is directed toward the maintenance of the true form of health, in illness it works for its restoration. But, as a matter of fact, our lives are filled with such obvious and unreasonable departures from rational living that it is little wonder we so often fall into the pit of ill-health. Our bodies are used in a way which might make any mechanic tear his hair to see machinery so scandalously treated ; we frequently think in such fashion as to make the continuance of health scarcely less than a miracle ; we starve our spirits and expect the body to carry on as if that mattered not at all ; we overwork and underfeed, or underwork and overfeed, according to our temperament and intelligence. Kind Nature makes the widest allowances for our errors, but there are limits beyond which even her indulgent providence cannot go. Yet her rebellion is solely directed against the wrong conditions, and so soon as ever we repent of our foolishness she forgives, strives to forget, and simply sets out to restore our rightful meed of health. There is so much that we may do to help her and to help ourselves, and not the least of these

things is for us to recognise the existence of that vast reservoir of health and strength to which we are linked, and upon which we may draw with certainty so soon as obstructive conditions are finally removed.

Health and Holiness

At first sight it might appear as if there were little real connection between health and holiness ; they may indeed be thought to be things apart, but they are not so. As to the actual words themselves, their common origin is the Anglo-Saxon root *Hal*, meaning whole. To be whole is something more than merely to be well, to be free from pain, or to have no specific disease ; it comprises perfect working of both body and mind. It is interesting to note the way in which, in the narration of the Bible miracles, Christ is continually reported to have talked of being "whole" rather than well ; furthermore, to the student of the mental side of things the significance of the phrase "thy faith hath made thee whole" will not be lost. The faith which was part of the mental equipment of the sufferer was pointed out as an integral element in the cure, on the

authority of Christ Himself. Where this faith was noticeably lacking, and in its place there was a marked strain of incredulity, we are told that He was unable to accomplish mighty works there because "of their unbelief"; in other words, the faith element was of such paramount importance that without it miracles became impossible even to Christ. The student of hypnosis will here note the very close parallel which exists between these narrated events of a far-off day and modern experimental research. If a person has active disbelief in the power of the operator to hypnotise him, it is practically impossible for him to do so; faith is an essential element, and in proportion as the faith is strong or weak, so does the operator's task become easy, or difficult even to impossibility.

But it is scarcely necessary to draw the parallel outside the limits of the familiar; it is difficult for a man to be a successful teacher unless there already exists a measure of faith in the minds of his hearers as to his teaching. How hard it is to get up and face a hostile audience! The thoughts freeze and the eloquence is damped, except in the case of those forceful individuals who

thrive on opposition ; the lack of faith only too often prevents mighty orations. The atmospheres that are generated by the thoughts of individuals are very real things ; suspicion chills, and hate destroys ; resentment freezes, and love energises. It needs therefore but little imagination to enable us to picture in connection with the healing miracles of the Christ the chilling effect of polite scepticism or pointed ridicule upon a generous, sensitive, all-loving nature. The double loss entailed by the faithlessness, which prevents alike the giving and the receiving, is clear to us. Thus quite obviously the mental attitude of the individual has much to do with the benefits or ills that accrue to him ; and of the influences which go to the determining of this mental attitude, a man's religious ideas are among the most important.

Religions, broadly speaking, fall either into a category where a man says " I know " or " I believe," or else confesses " I do not know " or " I do not believe." The one is an affirmation and the other a negation ; and affirmation as certainly possesses a propulsive force as negation has a retarding effect. Progress may indeed be on wrong

lines, but inertia in matters of religious conviction can never be right. We have seen the effect in general of negative thinking, and this is by no means confined to secular things ; if a man's creed be negative it seems to result in a species of creeping paralysis over his general activities. He has lost his objective and is "up in the air." We may be right or wrong, but at any rate we seem to have noticed that, where a great religion has absolved its adherents from the necessity of personal questioning and the responsibility of individual judgment, there follows a corresponding "damping down" of the will to shoulder responsibility and to trust to private judgment in mundane matters, together with a too ready acceptance of dogmatic authority in spheres where the individual might, and should, find out for himself. Theoretically this is what we should expect ; practically, we believe it may be observed. The underlying principle is of great significance, for if a man believes that sickness, for instance, is sent to him by God he will be likely to accept it, when very possibly it might be more to the point to send for the plumber and get

him to look at the drains. We have even heard a parson apologise for having a family, large beyond the bounds of reason and the depth of his pocket, by saying that the Lord sends children. True, quite true ; but the reverend gentleman disregarded a biological factor which should have been under his own control.

Fear is an arch-enemy of mankind, and if the straight path is to be followed merely because there is a bonfire at the end of the crooked, then life resolves itself into a sort of wild endeavour to steer clear of the notice boards exhorting us to avoid this and to avoid that, and to keep off the grass altogether. With fear over-shadowing it, the day becomes a kind of non-stop obstacle race with punishments for those who do not win. But, thank heaven, we are emancipating ourselves from these archaic and negative doctrines, which must of necessity register their effects upon the health of those who subscribe to them ; we refuse to have our peace of mind and health of body sapped by such misconceived ideas. Sunday is not an aristocrat among the other days of the week, the laws of life are not cloth-bound for one day and paper-backed for

the remaining six. We have no sympathies for the man who professes to love his neighbour at church and pays his work girls starvation wages at his factory ; nor for the lady who avows herself a disciple of the King of Love, when ecclesiastically minded, and flies into tantrums of rage when she runs up against anything that displeases her ; nor yet for the man who prates of Brotherhood at the P.S.A. and smashes up a non-unionist who wants to work. It may seem far-fetched to say that any of these things have anything to do with health, but they are one and all sectional views of life, out of perspective, distorted, and therefore by the very fact opposed to "wholeness" and true health.

On the other hand, a positive creed recognises a fundamental unity in affairs, seeing the ability of the spiritual view to co-ordinate ends apparently diverse. We are spirits now, and briefly the measure of our spirituality exists in our character, and the law of our spirituality is Love. There is only one real beautifier and energiser in the world, and that is Love ; not the puny, limiting conception of the word that would confine and restrict it to

the merely sexual aspect, but the wider view that sees Love as the fount of all positive affection, feelings, and aspirations. This is the force that strives to express itself in all Art, that itself paints the thoughts beautiful, glorifies the health, and brings the bloom to the cheek. Chemists sell face powders and rouge, but beauty cannot be plastered on like distemper or floor-polish. Health in itself is beauty, and Love with all its train of energising emotions, which promote the secretions and the life-giving forces, is the one source of health.

Therefore away with negative creeds that would turn our thoughts upon our faults, failures, and the sundry skeletons in the evolutionary cupboard, and welcome to the Love that points man upward and onward to his Godward destiny ; a thousand times better this than to wallow in history and give it renewed life and power over us in our thoughts. It would be just as reasonable to bid the lily fix its thoughts upon the dung in which its roots lie buried, but the lily is wiser than our educated selves, and silently and unconcernedly it turns its endeavours upwards to the flower that is to be ; it prefers destiny to history.

The principle of life is one: Love. The principle of health is one: Love. Every minute of the day supplies us with a thousand details, and many there be who cannot see the wood of life for the individual trees. Monday's problems may bear no resemblance to those of Tuesday, but principles are the same all the week long. Love denied may make one poor, another sick, a third jealous, a fourth bitter, and another cold; yet for all the poverty, sickness, jealousy, bitterness, and coldness there is but one remedy, and that—more Love.

CHAPTER III

THOUGHT AND WEALTH

What is Business?

BEYOND any question the word "business" suggests in many minds something akin to the distasteful, something that reeks of the sordid and pertains solely to the shop and to the counter. We are most of us more than a trifle prejudiced against it, and mainly because we have narrowed its meaning down in a fashion quite unnecessary, and having made the word a synonym for money-grubbing we forthwith proceed to turn up our solemn and strictly professional noses at it, and pass it by on the other side. Most of us ; but those of an analytical turn of mind see deeper beneath the surface of the transactions that go by the name of business, and note that they are but the specialised phases of the general dealing of man with man. In other words, when we rightly appreciate what business really

means we find that, though differing in detail, its principles are universal.

If we take for illustration the most commonplace action of buying at a shop, we see that the essential parties are the buyer and the seller, and that these two meet together over the article of purchase ; two people coming together over some mutual topic thus constitute the fundamentals of business. Now very possibly our commercially-minded friend may quarrel with so simple a definition which makes no mention of pounds, shillings, and pence, but surely when some remote ancestor of ours purchased a wife in exchange for a suitable number of oxen, that too was business ; and when Esau sold his birthright for a mess of pottage, that also was a more or less legitimate, even if one-sided, business transaction. But if we take this simple standard whereby to measure business we do indeed find that business is universal, and that the monetary transaction stands but for a particular type.

It may shock the professional mind thus to regard all our usual activities as so much business, but when our inoffensive selves meet the dentist upon the topic of an

aching tooth what else may we term it ? Is it pleasure ? Can it be luxury ? Or may we look upon it as an incident in the gaiety of nations in general and of individuals in particular ? Do we not rather regard it in the light of a distinctly unpleasant business, and one to be disposed of most thankfully ? Again, suppose we go to church, then the parson in his pulpit and our noble selves in the pew are met upon the subject of religious teaching ; or if in the middle of the night we send for the long-suffering doctor that we may discuss with him upon the point of the distressing symptoms we inwardly manifest ; are not these so much business, professional in character though the activities may be ? Even the lady of the house discussing with the visitor the moot point of tea or coffee for breakfast is fulfilling the conditions of business ; so too the swain upon his bony knees conferring with the beloved on the thorny problem of matrimonial venture. Thus do sentiment and matters both sacred and profane, remote and commonplace alike, come within the net of our definition.

Furthermore, that we may scandalise the soul that shrinks from things commercial,

let us emphasise the fact that each of us has something to sell. The parson sells his lore and learning, his elocutionary skill—if so be he has any,—his kindly district-visiting sympathies, his organising ability in the parish, and so on ; these correspond to the goods which he hands over in return for his stipend. The doctor sells his knowledge, the fruits of his education, his bedside manner, the suggestion he manages to implant within the mind, and possibly the physic ; these he gives you at your call, and goes away scorning even to mention money. But in due course his little account, so disdainful of sordid details, reaches you ; and presently you complete the business by a duly deferred payment. The specialist is not quite so artistic over the matter, and the financial element is possibly a trifle more conspicuous. The baser sort of dentist jettisons the professional polish altogether and flatly advertises “EXTRACTIONS, 1s.” But even the languishing maid upon whose yea or nay the fond youth deems all his hopes of ecstasy and high heaven to hang, she too has something to sell ; she executes a mortgage upon her future for a circlet of gold, she gives a debenture

upon her very existence and receives as consideration the right to cook and sew and skimp for the rest of her life for a man who will be the exception if he thanks her for it. Possibly she may sell herself without any consideration whatever save to proclaim him lord of love who is in truth but slave of passion ; but clearly the woman has something to sell, bad bargain though she may make of it.

The poet has for ware his sensitiveness and his vision, though the philistine flouts these virtues ; the author has for exchange the hot fire of his enthusiasm, the record of his struggles, or the dexterity of his verbal juggling ; the musician has his voiceless speech of song, or the froth of his pot-boilers. Some of these, it is true, are very unmarketable commodities, sometimes the world even takes the goods and defers the payments until the angel of death runs a pencil through the account, or perhaps posterity squares it by putting up a statue. But the fact remains that everyone has something to sell, and is even dependent upon selling it for mere bread and butter. Time, skill, experience, brain-power, muscle, the gift of song, eloquence, or imagination

—these are the articles of the world's commerce, for which society pays in cash or kind.

Then, if all the world is in business' and most things are for sale, the point is this : that there are laws of business to which all these transactions must conform. If we can square these varied activities in with general principles, and associate these principles themselves with other principles, co-ordinating the whole into one comprehensive endeavour, we shall have done something of distinct value. Much of the trouble of life comes from the crazy patchwork view we take of it, lacking continuity and coherence, and therefore we lose grip of first principles. Like the phalanx of old, everything depends upon the point, and if a life has no point it is fairly certain to fritter itself away in useless endeavour. Show purpose and point, show the string of continuity on which the happenings of everyday are hung, and life gains the added interest of a game we can understand at any rate in part. Thus the recognition of the way in which the manifold transactions of life are based on broad general principles, and possess as distinct a purpose

as when we go to the ironmonger to purchase two-pennyworth of tacks, is the first step towards understanding the relation of thought to wealth.

“ He that is Greatest ”

It is a common fallacy to confuse business with money-making. It is an equally prevalent error to assume that the primary object of existence is to make a living. Both these views are erroneous owing to an insufficiently wide comprehension of the facts of the case. Seeing that there are invariably two parties to any transaction, and that as a general rule only one of them is likely to be getting money out of it, obviously there is more than money in it. To consider for one moment the instance we mentioned of the visit to the dentist ; the pothor is all about the tooth, but when the testy thing is once out the dentist has no manner of use for it, and we certainly do not want to see it again. But the dentist does me the service of ridding me of the offensive molar, and in my gratitude I translate my thanks into the acceptable language of finance. So we both prosper and go on our way rejoicing. He has

served me, and I serve him, each of us according to our several abilities. If the dentist had successfully extracted the fee from my pocket and had left the tooth in my head, it would have been truly bad business and no bargain at all—for me. The basic element in the transaction is service, each for the other, to the mutual advantage; the money is only useful as a sort of common denominator to which we reduce general values in order to deal with them conveniently. It would clearly be somewhat inconvenient for the farmer who wished to purchase a piano to carry around with him a selection of hayricks in order to strike a bargain with the man with half a dozen baby-grands in his luggage; therefore we reduce the hayricks and the pianos to the common basis of cash, and arrange things accordingly.

All real business can thus be analysed down to its root of mutual service, and where this does not exist we are compelled to classify it as something else. If a man sells me worthless goods in return for my valid service of supplying him with money, he may indeed call it good business, but the law would brand it as fraud. The legal

document begins, "In consideration of—," and the consideration is the service rendered—the very fundamental of the bargain. It would be a poor look out for the patient if the doctor were but to consider the money element in his diagnosis instead of the complaint, or if he were to supply medicines appropriate to the pocket rather than the disease. We know, however, that the doctor's ideal is the professional service he can render to the sufferer, and on the business side he renders his account "For professional services," putting thus in so many words the gist of the argument we are endeavouring to make plain. But yet again, if the patient refuses to pay the doctor's fees after he has had the benefit of his advice, the bargain breaks down upon the patient's side; the patient denies his service of cash in return. Bad business this—for the doctor. If the teacher takes the fee and does not teach, if the singer first sings for a fee and then has to whistle for it, if the grocer sells bad eggs to the confiding customer, or the financial shark sells shares in a diamond mining company located in the fertile fields of his imagination, these are no business transactions, the

facts deny service and so rule them out of court.

Let us be tolerably clear, then, that the essence of business is service, and, further, that it must be mutual. Recognising this, we may then begin to notice how frequently we use the word in our everyday language, how we depend upon the service of the domestic for the shaving water, how breakfast is served, how the postal service brings us our letters, and the bus or train service takes us to town, how the telephone or telegraph service play their part in our business, and so on. All day long something or other is contributing to us its meed of service, and the better the service the easier it is for us, and the worse the service the louder our complaints. Go into a shop where they serve you badly, and you come out vowing you will never enter the shop again, nor do you—provided you can get someone else to serve you better. But think what that means to the shopkeeper; it is not merely *your* custom that he loses, he did not merely serve *you* as an individual badly, but you as a class; thus, as he gradually alienates his customers he gravitates surely and certainly to extinction by the bank-

ruptcy court. This is Nature's verdict upon the denial of service. The doctor who fails to benefit his patients, or the lecturer who cannot hold his audience, these are in the same case as the tradesman who sells unsatisfactory goods; while, broadly speaking, the better the service one can render the greater the opportunities of business. Thus we arrive at the conclusion that the greatness of a business must be dependent upon the service it offers—an axiom already propounded centuries since in the form, "He that is greatest among you, let him be your servant." If this could be dinned into the heart of the nation, not as a religious phrase but as an incomparable item of golden common sense, it would be worth a thousand times over all the political catch-phrases ever invented. Business is mutual service; greatness is service. Denial of service in the long run (and naturally having longer legs or longer purses some people run further than others before fate trips them up) spells ignominy, suicide, and extinction; and this indeed is no creed to embrace of sober judgment.

Yet another point to be noted is that in our selling, whatever our wares may be,

it is not these alone that we transfer, but there is also the manner of their transference that enters into the account. A restaurant may have first-class food, but they may throw it at you, so to speak ; the goods are right, but we take care to go where the service is better. An author may write solid material and the publisher have it set up in such small type that the reader puts it down in favour of a book in larger type ; the way in which it is served up damns it. A lecturer can make the ablest subject totally uninteresting by a faulty delivery which spoils his discourse. On the other hand, even a penny postage stamp accompanied by a pleasing smile is such a good bargain that, when we find the postal clerk who sells her wares thus, we shall promise never to buy our stamps anywhere else for ever and ever—or, at any rate, so long as the smiles last. But ladies who give such efficient service as this are generally invited very soon to exchange the postal service for the matrimonial, for the bachelor cannot but realise that the morning coffee served with smiles fortifies one for a day's work much better than when taken black. The physic plus

bedside manner is truly far more efficacious than the unsympathetic pill. All the way round, then, we may observe that it is not merely the goods we sell that come into the bargain, but that the etceteras are of great moment; and everywhere in personal meeting cheerfulness is an aid to good business.

Faith as a Basis of Permanence

Faith is one of those pillars of our daily existence which, owing to their permanence and proximity, we fail to notice; even as we may suppose that the fish knows nothing of the element in which he moves and has his being. This faith is an actual ingredient of our mental make-up. Nightly we lie down to sleep in the faith that we shall awaken the next morning, taking for granted that there will be a next morning, and assuming also that it will come at the regular and usual time. It would indeed be difficult to conceive of a state of affairs when to-morrow might be expected at totally irregular intervals, and, at any rate, it would make things a trifle unstable and somewhat complex. However, the regularity of Nature's ordinances has been such in our own ex-

perience and in the recorded experience of mankind that we accept it as a fact, and in faith we base the order of our affairs upon its continuance. Lacking this faith we would certainly need to regard life very differently.

Furthermore, even as this confidence in the order of Nature is elemental in our lives, so also is belief in our fellow-men a necessary part of our equipment. Our relations with other men are tacitly based upon the assumption that they are honest and, in general, well-intentioned towards us. We buy goods in the belief that we shall get what we pay for, we tender a note and quite naturally wait for the change; even these elementary business transactions would become impossible in the absence of a degree of faith in the shopkeeper and cashier. We exercise a pleasing confidence in the label, and we do not even ask whether the train placarded for the North travels southward; we jump on the car that advertises its destination in the sweet and simple expectation that it goes in that direction. It would certainly add a chromatic and even savage liveliness to travel if faith were misplaced and vehicles of all kinds were

errant and eccentric in fantastic locomotion. Thus it appears that faith in these fundamental ways is so much a part of our daily existence that we mark it not, and take it, in the most cavalier fashion, for granted.

In all our mutual transactions of everyday there must exist this element of faith to facilitate the exchange of service. The parson in his pulpit may preach ever so eloquently, but if we have no belief in his teaching his words, for us, are barren of result. If we deem the doctor a fool, his prescription is little likely to prove efficacious and promote our health, we do better to consult a physician in whom we trust. We consult the solicitor in touching faith that his opinion is worth the six-and-eightpences at which he debits it to us, and he in turn pins his faith (at our expense) on Counsel's opinion, and so there are little faiths, bigger faiths, and some quite enormous faiths that never come my way or yours because we are not rich enough to pay for them. Big fees seem to promote the larger trustfulness, and we probably enjoy the play better at half-a-crown for the pit than a shilling for the gallery, and in either case we are more ready to be interested and

amused than if the tickets are given away. We have a three-and-sixpenny faith in the general practitioner and a three-guinea one in the specialist, and it tells in the result. You may not believe a word I write, and this is my loss, no doubt ; but it certainly puts an end to our little business together, for without a modicum of faith we have no common ground for intercourse and must each go our separate ways. Yet if only you can say that " here and there this fellow seems to talk sense," then we have some common platform upon which we may take our stand. There is a tiny bridge of faith betwixt us over which something of ourselves may cross.

One of the principal results of mutual service is the growth of confidence, and confidence alone spells permanence. Life is a long-distance event, not a sprint, spurt, or a spasm ; it is the second wind that counts, not the showy person who thrives as excessively as the toy balloon and then goes pop, or peters out with a squeak. Permanence counts most. The teacher who is continually advertising for pupils, getting them, and losing them again as fast, is building up nothing of any advantage ;

the shop that attracts customers, and sends them away dissatisfied, never to return, is more like a drain down which to shoot money than a business. The Government exists by favour of the confidence of the nation, and resigns on a vote of "no confidence" or censure. It is the friends we keep rather than the friends we make that bring comfort to us as we travel the highway together; the writer lives by the continued favour of his public, and starves when it deserts him. The things that come within our ken, and pass again, only become our heart's treasures when memory gives them permanence; it is of scant use to have heard some item of information somewhere if we are unable to recall it or its details when we wish. The general principle runs through all these considerations, that the temporary and transient have only the shadow of a value as compared with the permanent.

Thus we see service building faith, which again renders more service possible; and the confidence and faith in their turn conduce to permanence. Without this element of endurance there is no lasting success or satisfaction to be achieved; to

build to-day that we may lose to-morrow is not a plan that could make appeal to the human mind. But to build to-day that we may fashion better in the coming days is to taste some of the fruits of achievement already and to be inspired with the zeal for progress, to become identified with the "divine urge" that is always whispering to us, "On and up, children; on and up." It is almost a sufficient end in itself to serve that we may serve better, and in increasing measure become helpers of our fellow-men; there is indeed more of permanence in this aim, which of itself ennobles the spirit, than in the fervid seeking for passing gratification or elusive wealth which fills so many lives. So far as our bodily presences are concerned, it may be true that we are here to-day and gone to-morrow, and we may or may not be able to transmit our hardly acquired characteristics to our descendants (if so be we have any), but there is the larger permanence that we may transmit by our being, thinking, and expressing while we live the life of action; the effects of these are writ upon the tablets of the minds of those we influence, and Nature inscribes these influences within her book of

memory and they become part of the Things That Are.

Making Friends

In a chapter devoting itself to the consideration of Thought and Wealth it may seem incongruous to introduce a topic such as the present ; but the connection between the two is by no means strained. Try and collect a subscription from an avowed enemy and it will at once appear how difficult a thing it is to transact business in the face of a hostile attitude of mind ; if therefore hostility makes things hard, then a good understanding should facilitate them. It is indeed a thankless task to attempt to make a living out of one's detractors or enemies. But as we go through life we are all leaving behind us, in the minds of those with whom we come in contact, impressions of one kind or another ; we either leave people favourably or ill-disposed towards us, rarely indifferent. As the permanency of these relationships is the thing that counts in the long run, it must obviously be a matter of some moment which type of impression is predominant ; friendship helps, and enmity makes more difficult the success

that might be ours. It is no question of "using" one's friends, or of seeing any ulterior and unworthy aim in friendship; it is simply the point that, having to make in some measure either friends or foes, the better way in life is friendship's way. As a result of following this better way, success is the more likely to attend our steps; but he who chooses this way, because thereby he hopes to attain the greater success, will assuredly discover sooner or later that the two policies are poles apart.

It is not so very difficult to make friends. The basis of the relationship is mutuality—mutual tastes, interests, pursuits, thoughts, or sympathy. Our thoughts are vibrating all the day and to their piping our lives dance; pipe they glumly, then our steps grow laggard and slow, play they a merry measure and we laugh. If our thoughts so run on happy things that good out-measures bad, then we achieve a permanent bias in favour of cheerfulness; and as the world welcomes good cheer rather than bad, so do the more become our friends. But whatever be the general run of our thinking, it plays a great part in determining the influence we carry around, and in

awakening the sympathy of kindred hearts we find the basis of friendship. If the tuning of our thoughts be selfish, there will be few who respond; why should they? Selfishness is small and for the most part unlovely. On the other hand, the person whose sympathies are wide and elastic, who can adapt himself to the child or the cleric, and to the aristocrat as readily as to plain Bill Smith, has the power to respond to each in the particular fashion which appeals; thus the child will count him friend for the interest he took in the tin soldiers, the cleric for the sympathetic views he expressed on some topic, the aristocrat for his common sense, and Bill Smith for his absence of side. Now, this again is not to be understood as encroaching on the limits of hypocrisy; on the contrary, it simply means that our friend's sympathies are so wide and elastic that there is scarcely anyone with whom he cannot find something in common; and that mutual element is the basis of friendship's regard.

Life is not unlike a musical composition, and we ourselves the notes upon its pages. We keep bobbing in and out together, at times making discord with one another,

sometimes pausing in sweet concord, and now again hitting off in unison with a special friend. The Musician uses us all, and twines our interests together, makes us imitate one another, answer and counter-answer, invert each other's remarks, and sometimes growl away in an obstinate pedal, refusing to budge whatever the Musician piles up on top of us, until we get our own way in the cadence. Then at the end comes the full close, the music ceases and the page is turned.

The ability to adjust to the manifold changes of life is our right and title to survive, and the delicacy and readiness of that adjustment has no little to do with our happiness and content. If our family, our friends, or our firm are playing their music in one key, it is but folly for us to enter in another key; disharmony is the result, and discord is no satisfactory thing to dwell upon. Discord resolved make the concord seem the sweeter, as a lovers' quarrel is said ("said," mark you) to add point and piquancy to the reconciliation; but in the ordinary way the discordant element is forced to conform, or be extinguished. Business can only be trans-

acted on the basis of confidence ; and in this confidence, sympathy and co-adjustment are necessary ingredients. Of what good would it be for me to be at odds with the gentleman on the other side of the counter, or for him to be hoity-toity with me ? Wrong adjustment generally causes the business machine to come to a stop, or, at any rate, to squeak and groan outrageously. But if my *vis-à-vis* with the goods makes me feel, or allows me to feel, kindly disposed towards him, then I have more than half a mind to buy. Some car conductors make friends of their passengers and others turn them into enemies ; it is as easy to be polite as to emulate the bargee. Why should one man be able to give a load of passengers the distemper by his uncouth manners when it does harm all round, makes nobody any happier, gives the lie to business, and spoils sport generally ?

Disregard of social adjustment is the mark of the fool ; only the inexperienced or the very young man wants to batter through life attracting difficulties as a fly-paper attracts flies. Riding roughshod is but a poor exchange for the *suaviter-in-modo* method. If my correspondent uses blatant

notepaper he becomes certainly more his own enemy than my friend ; if the mourner thrusts his black-edged envelope upon me, who never knew the late lamented, he adjusts but ill to my thinking. Where is the sympathy when an export firm prints its catalogue in an incomprehensible weights and measures system and quotes for its goods in English money to a sane and decimalled foreign country ? Were it a species of humour one could possibly comprehend some of it, but such a thorough-going disregard of the nicety of adjustment and the policy of friendship is difficult otherwise to understand. “ Agree with thine adversary quickly ” is sound policy, but “ agree with thy customer right off ” is sounder and conduces more to business ; and whereas we are all customers one of another and meet daily upon the trivial round and common task, why should we not adopt that sympathetic outlook and policy which makes us happier, because friends ? Incidentally, this is the way to good business.

Money-Making as an End

It is the fashion nowadays to hold the money standard as the one by which things

big and little should alike be measured ; it is all too often taken as the criterion of success and the aim of all endeavour. This being so, it is not wonderful that the making of money exercises so general a lure and thrall. Human nature is very prone to accept things as it finds them and to acquiesce in the standards in general use ; it is not given to query and to question, to scrutinise and assess upon its own valuation. Thus, most of us go out into the world to make a living ; presently we find the need for more luxury, more comfort, and so we aim for more money. After a while money-making grips us, and from being a means of living it becomes the end and the aim of living. We have started, as it were, a gigantic machine revolving, we have whirled it faster and faster, and almost without knowing it we find that the machine has got hold of us and is whirling us, day in day out, in a mad rush after money. This is the comedy of it. The tragedy arises when we awaken to the realisation that money is not happiness, and that, valuable as it may be, it is yet powerless to purchase the things that weigh in the scale of true values.

Money can purchase everything that has

its price in cash ; but the things that are beyond all valuation are given freely and fully. When we barter these we neither give nor receive aught but a counterfeit. Can you purchase my honour, then have I no honour to sell ; the truth on sale is probably but a sheaf of lies ; kisses upon purchased lips are dead-sea fruit. Affection, friendship, and love are profaned when money enters into them. We may buy luxury, but there are limits to our appreciation of it ; compulsory pleasure begets the veriest boredom ; excitement palls in time. Under whatever guise we may pursue the will-o'-the-wisp of happiness we find that at length the body tires and the senses cease to respond, and wearied nature shuts the doors of sight and hearing upon the outside world and hushes us to sleep like tired and wilful children who do not know what is good for them. Then she leaves us alone with ourselves in silence and counsels us in sleep so that in due course we waken with some measure of sanity restored, and we see that money and its pleasures were powerless to give us anything but glitter and glamour, froth, bubble, and boredom.

As a servant money is by no means to be despised ; as a master, driving us tyrant-fashion, it is the last word in futility. Deep down we all of us feel an ever-present urge, a reaching out for happiness ; it is in the hope of realising some of this elusive joy that the burglar burgles and the murderer murders, expecting each to achieve some measure of satisfaction. The motive is but a variant upon that of the saint who prays, and the maid who sings. We are all of us groping for the path of evolution, and though we hit on bypaths, cross-roads, and false turns innumerable, though we are cudgelled, buffeted, prodded, and shepherded out of these into the straight way by force of circumstance, yet in some dim manner we arrive at the realisation that when we are happy we are more likely to be on the right path than when we are miserable. But where we make the vastest of mistakes is in assuming that money spells happiness. The man who possesses money is only too well aware that it does nothing of the sort, and he will quite likely tell a harrowing tale of the way in which money, its investment, utilisation, and control, present problems that demand keen and constant attention

and watchfulness, and absorb no little part of the daily energy.

“When is a man rich?” might serve as a useful subject for a debating society, there would doubtless be many diverse views, but the simple fact is that the only things that really belong to a man are the items inscribed upon his unforgetting memory. He may truly possess courage, affection, charity, and such qualities as these cannot be taken from him by any power above or below; but it only needs a great war, a financial panic, or the bottom falling out of the market to divest a man of the financial wealth that he deemed so securely his. Or to take another view, no larger circumstance than a common cold will loosen a man’s grip upon his stocks and shares; and when the temperature of his body rises to 103 degrees his holding is none too secure, and a rise of but a degree or two more ensures that his wealth shall pass into the hands of others. Permanence is the thing that counts; if the wealth I own is the store of love accumulated in my heart, I am my wealth, and my wealth endures as long as I do; it goes where I go, and if I live again (as I assuredly do)

it lives with me. I have no leasehold or life-interest in it, for it constitutes myself, my personality, without which I cannot be said to exist.

Why, then, should we take so small a view of wealth that we can only recognise it in the form of coin or scrip ? Why should we live laborious days in toil of winning it, and endure further anxiety to tend and keep it ; why narrow down our outlook to the focus point of cash rather than outward and wide to the broad sweep of love and happiness ? Do we believe that if we seek first the kingdom within, all these things shall be added ? Does anyone believe that if he moulds his life fine and his character soundly sweet, he will never lack the wherewithal to pay his rent, buy clothes, and feed himself and those who look to him ? Few believe the words they so glibly speak ; but let observation tell you true. Can you recall one single case where a man who looked after his mind, his morals, and his physical health was left to starve, or was even in any lasting financial stress ? Why, the world is crying aloud for balanced men and women, people who are really rich in all that makes for strength and endurance ;

it cannot get them, it is willing to pay their own price for them, but there are not enough to go round. Such folk as these are far too valuable to be allowed to starve or go short. The Bible words are true ; the discovery of our latent divinity may not indeed make us financial magnates, nor yet enable us to lounge in luxury, but it will make us rich in happiness and impervious to the ups and downs of the Stock Exchange quotations. On the other hand, the dedication of our souls to the service of money-spinning will narrow us down to the insignificance of the ordinary pot-hunter who is not out for the game but for the prize-money. A man may have his shelves ablaze with such trophies and yet his heart be suffering from fatty degeneration, and the danger of the pursuit of riches as an end is much the same ; the pots may be there, but there may also be the decay of all that should be high, noble, and secure.

Money and the Mind

On various occasions while speaking on the platform we have made reference to the close and intimate connection which exists between the thinking of the individual

and his bank account, and rarely have the remarks been received with other than incredulity and derision. Yet the fact remains that such a reflection of the man's mind is truly to be found. This is one of those cases where, with only the beginning and the end apparent, and with all the intermediate steps omitted, the ordinary man sees a miracle where in truth there is nothing but cause and effect. When the connecting links are supplied he sees the chain of events following in logical and obvious order, and then replies, "Of course; why, anybody could see that!" For life is full of things which we could see if we took the trouble, and might notice were we only sufficiently alert. What, for instance, can be more interesting than to occupy the front seat on a car threading its way through the city traffic? We can feel the actual working of the driver's mind demonstrate itself in the running of the machine. There in front is an opening in the press of vehicles: "Just room for me there," thinks the driver, answered immediately by more speed from the car. "No, I can't," argues the brain, then follows debate and hesitation on the part of the engine. "Why

can't that fool look where he's going ! Nearly ran me down—confound him ! ” (or words to that effect translated into the vernacular) and the machine is so shocked that it stops dead and almost throws the passengers from their seats. The thinking and mental workings of the driver's brain are translated into the antics of the vehicle, and a half-mile ride becomes a lesson in psychology. So also we may believe that a bank manager might quite feasibly make a chart of a depositor's account, with its variations, fluctuations, depressions, overdrafts, and high-pressure systems, and deduce from it on the average a fair estimate of the temperament of the individual.

Supposing that we have a man in business and responsible for the transactions of his firm, it will be tolerably clear that his decisions will follow the lines of his temperament ; it could hardly be otherwise. Consequently if his mind be of the erratic, unstable kind, his various decisions must partake of the same nature ; sometimes they will be good, sometimes bad, and the business will prosper or suffer accordingly. This means that his balance must show the erratic variations of his temperament. On

the other hand, a man of placid, equable disposition will be much more consistent in his plans and his policy, and this must manifestly result in an absence of the erratic fluctuations of the former case. A careless man will make mistakes and errors, and the ordinary result of these will be to lose money; each loss of course means a drop in the figures, and conversely the absence of such losses demonstrates the controlling hand of the careful man.

Nobody who can avoid it does business with a disagreeable man; if it be possible, we do business with our friends in preference to those we dislike. This seems such an obvious remark that we feel almost compelled to apologise for having it put in print; but the obvious deduction is that it pays to be pleasant. There are, as everybody knows, a great many people who nevertheless have not grasped this most elementary point; consequently it seems necessary to put the fact on record. If everyone set out to make himself pleasant to the people with whom he has to do business, the wear and tear would probably be halved; incidentally it is quite possible that his profit might be doubled. As a

matter of experience we find ourselves patronising the shops where we can be sure of a civil word and ready attention rather than where we are greeted with a machine-like "Next, please !" type of expedition which allows of nothing more than bare politeness, and sometimes not even that. Therefore the uncivil shopkeeper suffers in pocket from his disposition, even though he realises it not ; so also does the bad-mannered dentist, doctor, teacher, and any one else.

It will now be increasingly clear that every type of temperament must have its financial reflex, and further consideration can only serve to demonstrate the self-evident nature of our seemingly far-fetched proposition. Is it not inevitable that the far-sighted man, whose outlook takes into consideration many arguments of weight, will prove a better business man than the one who takes short views ? And must not this again have its corresponding monetary results ? Inertia of mind must also result in lack of business enterprise, with the natural result that the individual will be left behind by his competitors. The rash man is sure to make the fatal mistake some

time, even if he survives his minor errors longer than one might expect; timidity keeps a business ineffective and small, while miserliness skimps the tar and spoils the ship. It is surely hardly necessary to labour the point further, since even these few considerations amply demonstrate that the financial result must depend upon and be commensurate with the mental attitude of the man in charge. It is true that we are not all, and cannot all be, in charge of the business of the firm, but we are certainly in charge of our own affairs, and to these precisely similar principles apply. There is not one law for the business of firms and another for individuals; neither is such a law only capable of application to one particular type of business; the principle of "As within, so without" is of universal application.

The gist of the matter—to advance a stage further—is simply this: that since our financial affairs are so largely a reflex of our own mental selves, then if we desire to effect a financial improvement the proper place to initiate the effort is in the mind. This of course is heresy to your short-sighted individual who desires above all

things to be practical, but gentlemen of this type are fast getting out of date. "Money makes money" would probably be their slogan, but there are many men who have had money and have not found this so ; money plus brains makes money, and money without brains seldom prospers. But brains can be trusted to make money (if that be the desire), while money can never make brains ; the crux is always the thought as cause, and the tangible result as its reflex. The pity is that the free flow of thought is so often hampered by limitations of a hundred kinds that have been allowed to establish themselves first in the mind and then show themselves in circumstances and conditions.

The man who feels he must economise, and so gets to think in terms of parsimony, is likely to end in a state of chronic impecuniosity, with the thing he feared duly come upon him. An efficiency expert of my acquaintance pours scorn on the people whose thoughts are centred on trifling points ; "see a pin and pick it up," he asserts, is a pernicious doctrine, and we should never pick up less than sixpence ! There is a sound principle in this advice,

for the mind that thinks in the smallest units is not likely to gain a grasp of large affairs. It may be observed that the very poor necessarily think in farthings, while those a stage above think in pence. Nowadays even the average schoolboy has begun to use shillings as his units, while his father in business takes the pound—the fifty, hundred, or a thousand pounds as his unit, according to the scope of his ideas and his business. Thought on the small side means achievement to match; inability to part with money becomes a literal close-fistedness and a species of financial constipation which bodes ill for the worldly well-being of the individual. But the realisation indeed that money is our servant instead of master, and that it answers in so large a measure to the beckoning of mind, is at once a big step forward and an incentive so to regulate the activities of the mind as to secure the desired reaction in the realm of finance.

Sectional Interests

Having seen that there is thus a striking reflection of an individual's mind in his affairs, it is interesting to proceed to notice

how this same principle works on a larger scale. As we might anticipate, we can trace its operations in the case of aggregations of individuals, in business firms, societies, committees, and nations ; for if one person thinking along certain lines produces a corresponding result, two or more should naturally by their common thought produce a greater effect. A firm, for instance, is an aggregation of individuals supposedly working with a common purpose, a kind of human co-operative machine ; but differing from a machine in that each individual part or member has a measure of free-will to give, grudge, or refuse his labour. Now it must be self-evident that the best results can only be secured by the co-ordination and co-operation of each of these parts. When a piston jams, a fly-wheel bursts, or a valve sticks, the whole machine breaks down ; whereas the proper adjustment and united working of all the parts is necessary to obtain the full power from the engine. In the business firm success can only be achieved by the efficient working of each and every member, from the highest to the lowest ; if, indeed, it be not a misuse of terms

to refer to either high or low where all are necessary and mutually indispensable. The manager may do his level best, the shareholders may have supplied the requisite capital, the traveller may have secured the order and the works have turned out the goods, but if the office boy copies the address wrongly and sends the parcel half-way round the world, all the efforts of the others will be rendered futile. Again, everything may be in order and yet a surly commissionaire at the outer door may offend prospective customers so that they go elsewhere ; thus it is perfectly possible for one to be a stumbling-block for the feet of many.

Broadly speaking, it is what we might term the "spirit of the house" that determines what the success of the firm shall be, and the results must needs be half-hearted if the efforts of the workers are so. On the contrary, by "team play" instead of individual striving quite extraordinary results may be produced. The spirit of the house is but the spirit of its aggregate members, and this spirit is, on the part of the individual, simply the result of his past and present thought. Wise employers are

now beginning to wake up to this elementary fact and are going in for what is termed "staff training"; so far so good—but the only staff training that is likely to produce lasting results is that which induces the staff to train itself by regulated thinking. It is impossible to lay down a law of the spirit of the house as one lays linoleum; one cannot compel anyone to think along any particular lines, and yet this combined thinking is at the very root of progress. Mixed thinking produces mixed results, and contrary thinking simply issues in confusion. Where the heads of departments refuse to work together much waste effort can safely be prophesied, just as we have illustration of the colossal muddle that may be produced by government departments at loggerheads. The same point is clearly brought out in games, the finest effort is combined effort, and the most futile is the lack of co-ordination when the common interest is subordinated to individual display. A selfish half-back can ruin an international side; so also can a single bad-tempered growler upset a whole office or works. An incompetent teacher on a staff can produce quite extraordinary results in the way of

dislocating the general discipline and unsettling the habits of the boys, even as one obstreperous individual on a committee can act like a handful of sand thrown into the machinery.

In the larger world of affairs the interests of a section placed before the interests of the community can, as we have too often seen, exercise a paralysing effect upon business. As the financial status of a man bears closely upon his thought and temperament, so does the business progress of a nation or a community hang upon its thinking. The thoughts may be those of individuals or those of collective units such as Trade Unions, but the principle in either case is exactly the same; united thinking spells strength and progress, and the logical end to opposed thinking is waste and muddle, and finally suicide. An individual business man will go down to his competitors if his wrong thoughts compel him to charge more for the same goods, or the same price for inferior goods; and the same thing applies to a firm, an industry, or a nation. We do not live, and cannot live in a world of our own, nor can we restrict the application of general principles. If,

therefore, we are to progress as a nation it is essential that sectional thinking shall give way to national thought, and that thought when it comes to deal with world problems shall also be subordinate to world thinking. Collective thought is but the aggregate of individual thought, and it follows that the problem narrows down to the education of the individual thinker ; and in the last issue HE must educate himself.

There are, of course, two types of thinking, the bond and the free. Germany illustrated the immense force generated by organised thinking of the bonded type. The pattern of thought was set from the top ; the All-highest set to work to hypnotise his nation by every subtle and blatant suggestion of power, vainglory, and dominance. The crime of his dupes was that they accepted his thoughts, instead of thinking for themselves ; their thinking was bond instead of free, patterned instead of original, and, unhappily for them and the world, the pattern was faulty to the verge of insanity—or even beyond it. But be that as it may, the point is that such an immense force, material and mental, was generated by the combined thinking that it took the

rest of the world black years of effort, pain, and endeavour to overcome it ; and even then it was only overthrown by the rest of the world working on the same plan and combining their thinking for a common ideal of right and allowing it to manifest in circumstance and power.

Here is the lesson blazed in letters of fire on the page of history, that the sectional interests of one nation preferred by force over the general interests of civilisation have cast that nation into utter darkness, broken and despised ; yet we are to-day in a like danger of forcing sectional interests to the detriment of the general well-being. On the contrary side there is practically nothing impossible for a nation to accomplish by directed and co-ordinated thinking ; the world looks to us to see the manner in which we as a nation shall solve our troubles, and upon the efforts of future days hang other destinies than our own. Animosity, hatred, and distrust are no safe bases for any social order ; grave causes for these there have been in the past, and in measure there are still, but after the fires of suffering are we not seared enough and strengthened enough to make a fresh start on the basis of co-

operation? After all we are brothers still, though the tie of brotherhood has been sadly strained; and a greater glory waits but for the regulation of our thoughts to a common purpose. But for sectional interests to prevail, for key industries to refuse their labour till they have the nation by the throat, for Trades Unions to act frankly upon the basis of compulsion, power, and force, and for individual men to hand over their thinking and be represented by the thousand on a card vote delivered at the dictate of this or that leader, these are indeed disquieting symptoms pointing to a state of affairs which if long enough continued simply means national suicide.

Production and Invention

Only two ways have yet been discovered in which a man can discharge his debts; one is by doing some honest work in order to pay them, and the other is by marrying a rich wife. In the case of a nation this latter alternative is impossible, therefore it only remains for the nation to do some downright hard work. This, however, is a solution which is to many far from acceptable; they would like something easier.

The point of Production is being hammered right and left, but there are dour facts of human nature to be faced. It is impossible to compel a man to produce more than he wishes, he can only be induced to do so ; and this will only come about when he thinks it will be to his interest to produce more. Thus the problem again is one of his thoughts. There is an innate spirit of opposition latent in most of us, particularly this seems to be the heritage of the Briton ; he is bred to the idea of freedom, even though at times in application it be but a philosophical abstraction. Thus his tendency is ever to answer " You shall " by " I'll see you somethinged first "—and this naturally makes the situation one that demands tactful handling. On the other hand, if he wants to do a thing, opposition merely makes him determine to do it all the harder, consequently if he is once induced to realise that his best interests are involved in increased production, then he will assuredly see the people who desire to prevent that increased production " somethinged first."

Production depends primarily upon resources, organisation, team-work, and the

full use of machinery ; and it is with the two latter that the chief problems arise. As regards machinery, there is a stage in civilisation in which man has to wrestle with Nature for his daily bread, and so long as he sticks to hard work he is likely to have to continue the wrestling process ; but directly he invokes the aid of his brain to provide machinery to do more work and to save him trouble, he is on the up-grade. If one machine does the work of fifty men and only needs the services of one man to tend it, then forty-nine others are liberated to help the progress of the world in other ways. Temporarily, and in the short view, they may be displaced, but the increased demand arising from the lessened cost of production will not only give added convenience or comfort all round, but will provide work for many others in the way of sale, advertising, and distribution. In addition, the possible sales abroad will help to pay our debts. More machinery, therefore, means more production, lowered cost, increased convenience, and national wealth.

The opposition to machinery has mainly come from the workers themselves who feared to be displaced ; but would any

sane person now desire to dispense with the sewing-machine, the looms, and the thousand and one contrivances that are now part and parcel of our daily lives ? It is simply not practical politics to think of returning to the stage when these routine operations must be done by hand ; the supply under such conditions could not even get within range of the world's demands. Whereas we may reasonably expect that, with the introduction of further labour-saving machinery, production generally will rise to a degree which will ensure the worker having far more time, after his necessary work is done, for cultivating the higher side of his nature. But with the world clamouring for manufactured articles, and with a natural limit fixed to man's toil, it must follow that we can only look for relief in the direction of machinery which shall be able to multiply the fruits of a man's exertions.

Machinery itself is but the product of thought ; someone thinks of something which has not occurred to anyone else, and there is the invention. The inventive faculty generally is not sufficiently encouraged ; inventors, as pioneers, should be

in the van of progress, but more often find themselves left very much behind. The conservatism of many nations sternly discourages the introduction of new ideas ; but though we may venerate our relics and value their old-time associations, there is no valid reason why we should extend that same consideration to out-of-date machinery and methods. There is a place for imagination and inspiration in business, and it is their function to direct thought into channels of expansion and growth. The animal lacks imagination, and therefore continues to do exactly the same thing in response to the same stimulus ; a man with imagination can be relied upon to do the unexpected. If there are six shopkeepers in a row and five of them are deficient in imagination, while the sixth pictures himself buying all the others up, if he be a man of action as well as dreams, we may be reasonably sure that he will presently possess those six shops and that the other five shopkeepers will be working for him. Grooviness is a deadly complaint ; it is a species of creeping paralysis of the power of thought and imagination, and it results in that truly dreadful but eminent

respectability which consorts with obsolete methods.

Imagination is evidence of mental vitality and elasticity, but, like rubber, it perishes with age; there generally comes a time when it proves easier to follow old associations of ideas rather than make new ones. There is an element of pathos about that mental condition which elects to continue in the old error because it is too late to change to the new truth; it has its counterpart in the unwillingness many folk show to parting with old and worn-out furniture. Learn to scrap and discard anything and everything that can be improved upon, avoid fixity and deadening routine; go to the office a different way three times a week, change the furniture round, order a different newspaper occasionally, make some variation in your lunch, and prove yourself something more than a creature of habit by responding to the ordinary stimulus in some fresh fashion. Of course it is easier and more comfortable to continue on in the same old way, but it is the beginning of the sleeping-sickness.

A clean, well-strung body helps the development of a fit and finely strung

nervous system, and to such a mind come many fresh ideas. Inspiration is not the privilege of the elect alone, it is more assuredly the commonplace of the keen, clean, and alert, in business and in any other direction. Its source may be found in many diverse directions, in books, in people, in situations, in lines of thought, and even in forces apparently less generally recognised. Ideas "flash" in our minds, the inspiration appears spontaneously, but whence? Did the brain secrete the thought, or do we stultify ourselves by accepting the explanation that it just came by itself—which explains nothing? For the real explanation of this and kindred happenings we need to delve deep into the nature of our own selves, and this is too long and serious a quest upon which to embark at this particular juncture. But the practical point is that both imagination and inspiration are helped by cleanliness and activity of body and mind; and that with clearer perception of the possibilities of thought there will come a voluntary and ready response in the way of work and production to the pressing needs of to-day. Self-realisation and self-responsibility are two prime

necessities, and with their development will come the dawn of greater possibilities both for the individual and the nation.

Business and Life

As a natural process the facts of experience sort themselves out in our minds, and almost without recognising the method we find that we have developed a decalogue of our own. On the principle of "once bitten, twice shy," we make a mental list of the things to be avoided, and on the score of their satisfactory results we gradually learn, on the positive side, the things we are well advised to do. This really is only Nature teaching us the way to evolve, by attaching pleasure-pain results to the various lines of action in order to demonstrate to us their good or evil tendencies. But, as a step further, we find that just as the Decalogue itself can be summarised into two immensely important principles, relating to our conduct towards (1) the Deity, and (2) our fellow-men, so also our laws of business experience amalgamate with our general principles of life. We have seen that the root idea of business is service; but anything that savours of sharp practice, deceit,

or misrepresentation, is quite clearly utterly opposed to this ideal. Therefore we say that "Honesty is the best policy." But honesty itself is but an offspring of the parent stock of love, and though we do not use the word in the business world, yet we have a number of synonyms which stand essentially for the same idea. To be honest, straight, four-square, dependable, just, considerate, polite, and so forth, is to show qualities which are essentially those of the man who has love at the foundation of his character.

A man's actions in the business world are ruled by his thoughts just as much as in any other department of life ; his character will inevitably show in his words and deeds, as well as in his judgments and decisions. In other words, his capacity as a business man depends upon the nature and quality of his thinking ; but what proportion of business men set out systematically to develop their thinking powers and to set their thoughts scientifically in the desired direction as a prelude to successful business ? The youngster starts office-boy work, addressing letters, copying, and perhaps posting up entries ; he may further

get on to taking down the letters in shorthand and then typing them, or perhaps be put to filing the correspondence. But these are all the details of business routine, necessary no doubt, yet where do they lead our friend ? Who is there to teach him the broad principles that are thus obscured by the maze of detail work ? Very likely because he does not grasp any essential unity or purpose running through these daily activities, he loses interest ; then he makes mistakes. It is impossible for him accurately to observe a thing which possesses no interest for him, and thus he lays the foundations of a bad memory ; if he has not observed accurately he is not likely to remember. In proportion as he forgets, he grows unreliable. To lose sight of the principles that should animate even the humblest in the business world is to render the work ineffective in the extreme. The training of the thinking faculties therefore ought to be the very ABC of a business groundwork, and there are very many adults of business experience who condemn themselves to mediocrity, because their thoughts have not been sufficiently alert to enable them to master

the principles which underlie the masses of detail.

The call to-day is for a higher standard of achievement, for greater competence, insight, and foresight on the part of those who are responsible for the control and direction of affairs, and also in those who co-operate in carrying out the instructions given. The old days when the half of an inch-and-three-eighths was "half-an-inch, an eighth, and half-an-eighth" are gone never to return; rule of thumb is as extinct as the dodo, and for much the same reason—namely, that it could not keep pace with the march of events. There is an extraordinary amount of muddled thinking rampant to-day, and short-sightedness prevails when the only hope lies in vision and the long view. Nor is it only in the upper ranks that this vision is needed, it must permeate right through the rank and file, for the co-operation of all is necessary for the common weal. It is sheer stupidity to ask what chance have the rank and file to develop this power of vision and insight; the chance lies in the power of every individual to direct his thoughts and to use the evidence of his senses. Luckily for mankind it is not

possible to "corner" thought. Even the humblest can make up his mind to see two things every day where he saw one before, and to read two things instead of one ; this will give twice the stock of concepts in his mind. From these concepts he will be able to fashion or to understand far more than twice as many ideas as before ; and from the increase of his ideas there must necessarily come a definite increase in the validity of his judgments, since they are founded on a wider range of ideas. Thus by this extremely simple process of opening the eyes a trifle wider and keeping the other avenues of sense active, a man must inevitably rise in the scale of life, even though he never expends one penny on tuition or comes within a hundred miles of a teacher. When everybody observes twice as much, the nation will be far more than twice as sane.

Academic knowledge, as such, is not needed ; anything that is up in the clouds because it has no connection with terra firma is rightly placed and had better stay there. But clear thinking on fundamentals is a prime necessity ; and it is at least highly desirable that the hard-headed practical man should develop a measure of

spiritual discernment to help him in his business. He will then be less likely to commit the fatal mistake of keeping the watertight bulkheads shut between Sundays and weekdays, and between business and life. A business man cannot be all shrewdness and finance, any more than a chicken can be all bones and beak ; he must have a heart somewhere. His heart, moreover, should play its legitimate part in his work, along with his brains. Mankind has magnificent material in the rough, and just so soon as the nations set to work to realise the fundamental relation of thought and spirit to every single problem in front of them, the world will marvel at the result. But there is no vicarious element in the process, we must by no means wait to have things put in order for us ; the responsibility is upon each to work to make his brain secure a greater measure of acumen and judgment, and to point his thoughts to develop a finer physical health, and a great and growing spirituality which will automatically disinfect the germs of his materialism, and quicken his vision through the outward circumstance to the heart of things.

CHAPTER IV

THOUGHT AND HAPPINESS

The Quest of Happiness

CONSIDERATION of the question of happiness seems to be inseparably bound up with the understanding of our own nature. It is not sufficient to define happiness in terms that will be true of one person and not of another, we want to find some general basis which shall be true in substance for all ; and this manifestly is only possible when we can arrive at some general principles of our own being which are universally applicable. I am quite aware that the mere attempt to find a solution of so comprehensive a problem may excite ridicule, yet even if one can make but the slightest contribution that may be of assistance to someone else, it is a manifest duty to do it. There are so many problems, widely differing in their form and conditions, yet rooted in the same soil of ignorance of ourselves, that perhaps

the tracing of their origin may serve a double purpose in also indicating a common solution. Many letters from widely differing sources have shown us the inner workings of minds groping towards the light, of hearts searching after happiness, and of characters aimlessly adrift upon the sea of life for sheer lack of an objective. The tragedy is ignorance. Therefore, though it be but little there may be to tell them, yet that little shall not be denied.

Man is a spirit. As a religious statement we may believe that to be scientifically correct; as a scientific statement we believe it to be in conformity with religion. It is not our intention here to go into the reasons, or to debate the question either from the religious or the scientific side; it must suffice to point out that this conception is really the fundamental of all religions, and that hypnotic experiment, psychic research, and what may be termed spiritual-psychology are adding testimony of increasing weight year by year to confirm it and to make it more certain. At any rate, if we accept it as a working theory we can put it to the test of actual experience; and if it explains things that were

not clear before, and in other ways fits in with facts as if it WERE true, we are justified in assuming that it is true until such time as it disproves itself by refusing to fit in with facts. In the nature of things we are bound to utilise conceptions of truth which by reason of our own limitations are imperfect ; therefore we need not hesitate to adopt a conception provisionally, especially should it promise to be one fruitful of result.

Most people are apt, when they think of the matter at all, to regard themselves as consisting of a body possessing a spirit ; we wish to reverse the conception and to regard the self as a spirit having a body. Body and spirit work together in a partnership of the most intimate kind, but they are not inseparable even during life, as many strange experiences with anæsthetics, in hypnosis, in some dreams, in clairvoyance, and in trance conditions will testify. The partnership is, of course, permanently dissolved at death and the spirit liberated to inhabit a new environment clad in an appropriate vehicle. Memory during life is absolute, but it is not merely the delicate nervous system of the physical body that

contains the record, it is also inscribed upon the spirit counterpart. Consequently it matters little that the body-duplicate is wiped out by the hand of death and crumbles into its component chemicals, since the spirit-original remains. The importance of memory, which truly constitutes our personality, grows vastly as soon as we take the view-point of spirit; we see the self ushered at the great change into a spiritual realm a bundle of memories, a personality, a character, built on lines for which the individual must accept responsibility, since it is mainly the result of his thoughts and actions here. This present life is therefore simply to be regarded as a training school for the spirit part of us.

Our life here and now is demonstrably a state of progression, sometimes upward and sometimes down, but never static; we grow in body and mind in spite of ourselves. Necessarily also we grow either richer or poorer in spirit, there again we have no option; in fact as spirits, that is the object of our being here. If we use life aright we grow in spiritual wisdom and stature, and so put ourselves in line with our own evolution. There is an ever-

present urge always insistent in our lives, it is the call of God the Spirit to man the spirit for unison and approach ; it is the same in kind, though sanctified in degree, as the insistent call in the lover for union with the beloved ; it is the same in kind as the call of one tuning-fork for the sympathetic response of another. Unity satisfies, but the individual finds only restless unquiet until that unity be achieved. So also we ever feel the call within us for approach to the unknown God, and buried deep within us there is ever a reaching-out after mystery in the unvoiced hope that we may travel one step farther on the quest. The love that is in all of us echoes to the love of God, and we must needs love Him since He first loved us. We may quarrel with the name of God, and prefer the use of other terminology, but the facts demonstrate themselves. The urge has a thousand forms, its pull may be seen in molecular attraction, in chemical affinity, in gravity, in magnetic force, in sex, in imitation, in worship and adoration ; diversities of action, but the same spirit. The lower forms of life are all unconscious of the compelling force, mankind is but dimly and half-

conscious of it, while it is left for the awakened man to co-operate in the great purpose and to assist his own evolution.

Things that are inimical to our highest interests and conflict with our evolutionary progress demonstrate their character sooner or later by resulting in pain; they may destroy peace of mind or health of body, alienate us from love or take away our means of subsistence. They may manifest in countless diverse ways, but the function of all alike is to show us that we are straying from the path; that as swimmers we strive against the tide that sets Godward and vex ourselves in vain. If we are wise we learn the lesson, and so put ourselves again in line with the great purposes. Thus, taking a very broad view of life's processes, we see that lasting happiness can only come through our being in line with the "tendency that makes for righteousness"; that is to say, when we are walking along the path of our development and evolution as spirits. True, happiness may be transitory and a delusion, it may be the will-o'-the-wisp that lands us in the bog, it may favour us but to fool us; but, taking it in the large, the life that brings lasting and

growing happiness is the life best lived. Conversely, if we are to find that happiness it will be by first finding out the laws of spiritual growth and evolution, and thereto adjusting our philosophy and ideas, and in accordance therewith basing our daily lives and actions.

The First Appeal

It is always a difficult question to decide what is the best method of appeal to the average person, he is apt to seem armour-plated in self-satisfaction and impervious to so many considerations that one would think ought to move him. Apathy and the "don't care" spirit are among the hardest to combat, and we are compelled to realise that the ordinary individual is more or less self-centred. Observation demonstrates that all around us are men and women in varied stages of development, intellectual, moral, and spiritual, ranging from the rudimentary to the highly evolved. Broadly we might divide these people into three classes—the selfish, the altruistic, and the spiritual; but it must be confessed that the first class predominates, and though the selfishness is of all possible gradations,

from the crass to the lightly-marked, yet the shadow of self in some measure dims the light of nearly all of us.

It follows therefore that if we would discover the lever that is to move human nature, the dynamic that is to make appeal, we must look for it at different levels for each of these classes ; and for the most part we shall find that the appeal to self-interest is the only one that is of any practical use. It seems at first sight a lamentable conclusion, but further consideration tends to show that it could hardly be otherwise ; everybody has a vulnerable spot somewhere, and if we would reach the individual we must take the opportunity as it serves. The boy reads his penny dreadfuls with avidity, and if we try to turn him on to real literature before he has developed his taste to that extent, it not only fails to interest him, but we run the risk of altogether killing his desire to read. Let him go on with his "dreadfuls" until they tire him out and make him desire something better. If therefore a man can only be approached on the level at which he hopes to get something out of the proposition, then it is advisable to go to him with a

promise of something for himself. If the better side of him is as yet undeveloped, an appeal directed to it not only stands every possibility of failing, but also of leaving a residue of prejudice in his mind.

Many good folk grieve over the fact that most of the advertisements of the day make frank appeal to self-interest, but it is the business of the advertiser to know human nature and to be a judge of what "pulls." It is even necessary for those systems of self-culture and mental development which contain much of real value and high import to employ these methods of getting hold of the public; were they to base their claims on a higher ground they would probably fail to reach the majority of those whom at present they attract. Naturally they incur the scorn and the scoffing of the truly elect; and almost inevitably they fail to interest, and sometimes positively repel, those whose true development has outranged the purely personal and reached the altruistic. But these are the individuals who do not need the information. There seems to be something in the nature of a scale of approach to human nature, there is the appeal to the passions—the lowest

of all ; then to the pocket, and proceeding upwards the appeal travels to the stomach, then to the heart, then the head, and finally there is the appeal to the unfolding divinity of spirit. But it is useless to take the dogmatic line and appeal on the take-it-or-leave-it, and anyhow-its-your-loss principle ; secure a point of contact and thence work for better things, but without a contact no current of opportunity can flow. I once was able to secure such a point of contact by undertaking to work out the astronomical and astrological calculations referring to the various jockeys engaged in the prominent races ; I was to share in the proceeds. I still possess the cheque (uncashed) for the first week's profits, and I keep it as a curiosity ; but, after that, I do not know whether the planets in their courses knew that I had secured my opening and therefore refused further assistance, but at any rate there were no more profits to be distributed, and we turned to higher things, my friend and I.

The Salvation Army uses the most appropriate methods of appeal to those whom they wish to reach ; if a big drum be necessary, by all means employ it. If it

were possible to gather in more by making use of still more rousing methods they would be justified. So, on our present theme, if it be possible to reach people by appealing to their self-interest in the first case, it not only should be done, but in many cases it is the only thing to do. But once having secured the point of contact it is not a matter of great difficulty gradually to tone up the rate of vibration, leading on imperceptibly from ideal to ideal, until the altruistic standpoint is at length well in sight. But the altruistic method of approach—midway between the selfish and the spiritual—is not adapted for either of the extremes. Secularists and members of ethical denominations are cold to the spiritual appeal, though they may respond at once to the appeal on behalf of humanity ; they do not take any after-life or spiritual destiny into consideration. While to appeal to the truly spiritual person on the ground of self-interest is simply to turn him away in disgust. The dynamic, then, in the great majority of cases must frankly be in the first instance an appeal to self-interest ; even as the churches have laid stress upon the view of individual salvation and the

escape from unpleasant consequences. But this, it should be clearly understood, only amounts to a concession to human weakness; and yet even so, it is a humble step upon the ladder of evolution.

Self-Interest, and What Then ?

We have seen that the first thing is to secure the opening or the point of contact with an individual, and we have agreed that although self-interest may awaken or stimulate a person's attention, yet the matter can by no means be allowed to rest permanently on that basis. All education is at first the development of the individual; the child sets out to acquire knowledge, skill, self-control, and so forth. The apprentice works to develop his own technical ability and to make the routine of his trade part of his store of knowledge; a doctor trains for his vocation by the calling into action of his powers of intellect and sympathy, his skill and wisdom. In each of these cases the beginning is necessarily made with the individual himself, and in other words the interests of the self are rightly first consulted. But just as one goes to buy boots, not that he simply should possess boots, but

in order that he should have something that will enable him to walk in comfort and ease, so also the object of the self-development is simply that the faculties brought into action should be capable of doing useful work, and should do it.

When powers are thus used they may be turned in two directions, either for the service of the individual or for others ; and it is here that so many of our younger friends make the great error. They consider that their education is primarily intended to enable them to get on, to make money, fame, or position, and that the service they can render to their day and generation is a matter of secondary import, where indeed it receives any attention at all. For this short-sighted view they are not wholly to blame, since the distinction is by no means clear in the minds of those to whom they turn for instruction ; but the net result is to give the wrong bias to their whole outlook, and to turn the vision inward to the self when it should range outward to the illimitable scope in the world for intelligent and honest service. It is not in the least important that a scholar should have his head packed with facts unless

those facts and his training are to be of some use in the world ; it is of little use that a doctor should be familiar with the pharmacopœia unless he prescribes. The mere fact that we may have laboured hard and long to secure some particular development of ability is of little avail if we do not turn that ability to practical purpose ; but upon what that particular purpose may be hangs the question at issue. If the glorification of self, the enrichment or aggrandisement, or possibly the gratification of self be the prime object, then the whole effect will be to stultify and render ignoble the work as well as the worker.

Frequently the motive in work may be a mixed one, and the worker, while realising that the ideal of service and utility is of prime importance, may endeavour to give good service because he knows that its value will be reflected back to him in cash or kind. This marks a stage of progress, but the next step is the recognition that greater than service for business' sake is service for its own sake. With the advance from the purely selfish view of development to that of devoting our ability to the service of others, there comes a refining and an

advance in the capacity for happiness itself. Not only do we enjoy our own happiness, but we experience an additional happiness in the joy of others. The point is illustrated by the way in which we experience pain ourselves in watching the pain of another; for the moment we identify ourselves with him and vividly picture what we imagine he must be feeling. It is the process known as identification, and it is responsible for the way in which we actually live, in our minds, through the adventures of the hero or heroine in the book that interests us so much. It explains why we are so silly as to weep at the play when we really know that it is only make-believe; we have identified ourselves with the actors and are experiencing their emotions at second hand. Perhaps something of the same consideration may explain how it is that maiden ladies take so absorbing an interest in things matrimonial. At any rate, this same phenomenon goes some way to account for the double happiness we may earn by working for the joy of others.

By yet another stage we come to the dawn of that spiritual insight which shows us

self-development, service, and altruism as ascending steps on the ladder of progress which, as spiritual beings, we needs must climb. We see men as spirits seeking to discover their own divinity, making their mistakes, living through their tragedies, playing false to their own better selves, finding, losing, keeping, and hiding their potential greatness, and yet all the while and in spite of themselves learning to discard the evil and to choose of their own free-will the shade better. In every vagabond and saint we discern a brother, and for the former we know that it is ignorance of his own nature and powers that keeps him down; in every fallen woman we acknowledge a sister whom some man's love might have sanctified instead of debasing. So we look upon this world of busy spirits and we know that the one watchword is progress; and then to our listening ears there comes the insistent call to be up and doing what we may to help. God's work is only to be done here by human hands, and when we try to work for His sake and for the sake of those who are His sons and daughters whom He loves, then in all reverence does the principle of identification

turn our thoughts upward, and our happiness reaches out to touch the hem of the garment of a greater joy.

Great eminences bespeak deep valleys, and the development of the scope and intensity of happiness carries with it the power to feel a weight of grief. As a man grows and refines and rids himself of the clogging effect of self-centredness, his sensitiveness increases to a marked degree. The cabbage is placid, but cannot be said to be happy ; and so there are many who, by reason of the limited range of their feelings, and their lack of sensitiveness, never experience the heights or the depths of feeling. But they are scarcely to be envied. The zest of life lies not in those things we fail to experience, but in the hazards that we win, the dangers we brave, the loves we gain, the tears we stay. Poor consolation would it be to say at the end of a life—"Thank heaven, nothing ever happened to me." Who would sing of life in one octave of a scale when he might range the whole gamut ?

Life is not measured by the swing of the pendulum, but by the pulsing of the blood in the veins, not by hours and half-hours but by experience ; and it has been well

said that the flitting butterfly who kisses a thousand pairs of lips in half an afternoon lives more in his short span than the tortoise with a couple of hundred years to his slow discredit. The measure of experience is our sensitiveness, which again hangs on the refinement of the self ; some clod-men must needs be hit with half a brick before they notice, while to another the inflection of a voice is ecstasy or grief. The more we live for, feel for, work for, and love others, the keener does our sensitiveness become ; the greater also is our capacity for happiness. Selfishness keeps us eternally small, restricted, and unlovable ; it turns us inward, and though it may conduce to a certain immunity from suffering and discomfort (as of a man seated by his own warm fireside whilst the storm rages out of doors), or may even give an illusory type of pleasure, yet it is gradually destroying the finer sensitiveness and response which are the roots of our capacity for happiness.

The Responsibility for Happiness

Comparatively few to-day realise the extraordinary power they have over their

surroundings and the many things that happen to them day by day, and it therefore follows that they are little likely to recognise the responsibilities that are truly theirs. As we have before pointed out, they lose sight of their intermediate steps and so fail to trace the connection between the cause and the effect. The whole of our present effort has been to show this consonance working between thought and externals, and even slight concentration on the matter will demonstrate particular instances abounding everywhere. A bedroom, for instance, will at once show whether its occupant is tidy, methodical, or the reverse ; one's books will show the general trend of one's thoughts ; the garden will advertise the mind of the owner ; the dress will indicate character ; the temper will demonstrate the degree of mental control ; the handshake will be a useful guide to the strength of character and general vitality, and such details in consonance could be multiplied indefinitely. We may at once concede the existence of this similarity, and at the same time admit our partial responsibility for having made these externals what they are.

We are, however, not alone in making

them ; other people have in the same way made their own, and to a certain degree have assisted in making ours as well. Thus does the brotherhood of man show itself in practical guise, and demonstrate that it is impossible for us to live to ourselves alone. The human brain is a wonderful object-lesson in brotherhood principles ; we have the grey matter of the surface of the brain cortex registering those cell changes which serve to make memory possible, and we have the white matter of the under side of the cortex composed of a mass of associative fibres joining cell to cell. No cell is lonely or isolated, every one has two or more fibres linking it up somewhere, and most of the cells have many more. When one cell is stimulated there pass messages along the fibres, ringing up the companion cells, and making general or district calls when required. John tells Mary, and Mary whispers it to Jane, and presently the whole family knows about it, and tells the people next door, so that soon it is all over the place—brotherhood (and sisterhood !) of man with a vengeance. Thus the brain points out to us the way in which we influence each other for happiness

or the reverse, and shows our corresponding responsibility to each other.

But it is not merely the family circle that we more or less directly influence, it is everybody with whom we come in contact; even the people we pass in the street become our debtors or our creditors. If we wear a sour expression or scowl horribly, then we are in their debt for the "God forgive you!" that they no doubt echo piously to themselves as we pass; on the other hand, if we carry ourselves cheerfully, and occasionally—if so be opportunity offers—pass the glint of a greeting along the eye-glance, then perhaps we may well be entitled to post up that account with "to One Glance that nobody but you and I noticed . . . price (in happiness) . . . not for sale." People who wear heavy black, and folk who grumble audibly and make nasty remarks to overworked waitresses; individuals who reek with eucalyptus, and persons who push in the lifts, and ladies who gush and simper; these must all share the responsibility for things as they are. Every one, in fact, is in some way being a plus or a minus quality in the world, adding to or subtracting from its progress

by very virtue of the fact that we are all one great and rather unwieldy family, and intimately bound up with one another for weal or woe, for better for worse, emphatically for richer or poorer, and probably for a good long while after we think we shall be dead.

Again the argument forcibly presents itself that, if we can do anything at all to influence our own happiness and that of others, we should do something constructive instead of simply sitting down and criticising what the other gentleman does. Obviously the people in my house will not be any happier if I go home and bang things about and make myself a general nuisance ; this hardly requires demonstration. Equally, if I go home in some other fashion they may well be happier. But if the charwoman has thrown something at the cat and smashed the best dinner service and upset the house, my hopes of a happy evening will be rudely dissipated ; on such trifles hang the destiny of our affairs. The place to begin to order things aright is very evidently indicated by the analysis of the last section—with the self. So soon as we have educated ourselves to be happy we have become a stabilising

centre for the whole of our circumferential affairs. Education in happiness is to be accomplished by the agency of thought, in the same way as any other education. Every thought counts and remains with us, and after continuous and consistent thinking on happy things we gain a permanent bias in that direction, we have developed a certain poise of happiness which is not easily disturbed. This, of course, must have its reflex on the family circle which at once becomes more equable. Then, if only each of the other members of the family party could be induced to follow the same line of thought, there can be but little doubt that the circle would quickly become notably happy. The influence of the circle would be safely trusted to spread out in ever-widening waves, and the good that it might do cannot be calculated. Thus the power to be happy will naturally tend to make happiness for others, and in so doing the first happiness must necessarily be increased; and then the next step is to note the fact that happiness is God's blessing upon a decent-minded world, and unhappiness is a dose of medicine demanded by the very nature of our complaint. But God never

“sent” pain, unhappiness, sickness, or any other adversity; we attracted it by our wrong thinking, and with the reversal of our mis-thinking its tendency is to vanish; for health, well-being, and happiness are the dower of those who cheerfully strive to follow the only path that leads home.

Self-Expression as a Means of Happiness

In dealing with the point of psycho-analysis we saw how large a part repression played in morbid mental processes, but quite apart from any question of abnormality it is also an ever-present influence in a vast number of lives. It is a fact that the majority of people fail to find any adequate means of expressing themselves, and consequently their feelings and emotions are pent within them, and the individual feels—and feels rightly—that he or she is not understood, or else is misunderstood. From this feeling, which of course multiplies itself with every entry into consciousness, springs a fruitful crop of difficulties the net result of which is to make the individual's life fall short in more or less serious degree of what it might have been. Life is expression, freedom, expansion, and growth,

while the opposites of these—repression, restriction, limitation, and rigidity—approximate far more nearly to the state of death. A river is only a river while it sweeps onward to the sea, a tree is only a tree while it grows, and a man is more or less of a man precisely as he is able to express his real self.

We have been at pains to lay stress upon the essential fact of our spiritual nature, and we would make the point eminently clear that the spiritual element within us is, as it were, but a fragment or an individualised part of the great Spirit—of God. Our birthright is this element of divinity, the dower of the most humble and obscure equally with the high-born, and this the link of relationship which makes us sons of God. We do but begin to arrive at the true meaning of life when we realise that by the expression of this divinity we grow in spirit, and in this spiritual growth travel along the path of our evolution. With the repression of our divinity we deny our spirituality and inevitably gravitate towards material aims and ends, for there are but the two gospels from which we may take our choice. Thus in expressing

ourselves we act, as the fountain acts, to give forth that which is supplied from a higher source ; the spirit is not of our own making. When the fountain ceases to play and becomes choked up, it is no longer a fountain, though it may look like one ; and when a man ceases to express the divine he may still bear resemblance to his fellow-man, but he has lost the essence of his manhood. Even so a religion may lose its spiritual essence and still bear the outward form of a religion while it is truly but the shell of a quondam faith.

The animals possess consciousness in the shape of reaction to stimulus, they receive evidences through their senses, and within a limited range they know. Mankind, however, differs from the animal in that he knows he knows ; he is conscious of knowing, and has developed a self-consciousness. The animal reacts perfectly freely and naturally to his surroundings because he lacks any element of this self-consciousness, but by reason of its possession there are only too many human beings who deny themselves any sort of freedom in reaction or expression. It is right and proper that we should develop the latent powers and

capacities that are within, but it must at the same time be realised that the every increase of those powers is likely to involve us in difficulties unless in proportion as they increase we develop our own control over them. A forty-horse-power car out of control is likely to do a good deal more damage than a scooter. It is for this very reason that we must deprecate anything save the due and balanced development of the individual ; it is, for example, perfectly easy to develop the psychic powers that are latent in each of us, but unless the mental, moral, physical, and spiritual control be developed and fostered in due and adequate proportion, it is simply inviting trouble. It is equally easy to develop the intellectual capacities at the expense of the body, then the latter breaks down and shows the impossibility of the intellect doing any useful work here without having an appropriately developed physical instrument through which to work.

Children are excellent at self-expression ; they will just as easily express themselves as wild Indians or father and mother. They have, as a rule, no self-consciousness, until it is put into them by precept or

example ; they are simply little animals at play until someone comes on the scene with a soul-destroying " don't." True, they are occasionally extremely trying with their antics to the sober-sided adult who has solidified into a mass of indolent habit ; it may be exasperating to have attempts at self-expression in blue pencil registered on the drawing-room wall-paper, but after all these are but little contretemps of days that quickly pass into yesterdays, while the soul lives for many to-morrows. We do so sadly need to invoke a sense of proportion in order to distinguish between the things that do and that do not matter. It is no doubt annoying to have something mislaid, misused, or lost, but the article, whatever it may be, can probably be renewed or replaced, and, at any rate, it has a monetary value ; but the anger or the irritation which the circumstance provokes is in another category. This is scored in permanent effects upon the minds of all who experience it, and, becoming part of them, it is henceforth written as one of the things that never pass and most emphatically do matter.

The avenues for the child's expression of

its feelings are many, and sometimes inappropriate ; singing, dancing, romping, playing, howling, and kicking all have their turn. As the child grows up, anything that offers an avenue for the outlet of energy has its place, and with the expression of the quality the quality itself grows. Graceful gestures and dancing, or Eurhythmics, in expressing the poetry of motion and the charm of posture increase the grace, and securing mental record, as they inevitably must, tend to impart a further measure of grace to the mind as well as to the body. We have often marvelled at the extraordinary grace and abandon of some actresses, and the reflection comes into mind as to whether the unusual measure of grace and freedom is the result of the Bohemian freedom from convention which is notoriously theirs ; we may even doubt whether a conventionally-minded actress could achieve the same degree of graceful movement and gesture. Is not there all the difference in the world between the amateur and the professional danseuse, and is this solely a matter of muscular dexterity ? Is it not much more likely to be due to these mental differences which forbid an

equal expression of freedom to the amateur who has herself never been free from the trammels of a stiffening convention ?

To find full expression in song, dance, action, speech, or emotion is to feel an ecstasy of happiness ; to be denied such is a species of slow torture which is sometimes the prelude to a lingering death. There are ten thousand means, but just the one aching, ever-present need for self-expression ; the same spirit trying to find its growth by emerging into conscious action that it may again be recorded. It is for each of us to mirror forth from the little candles of self the light that has shined upon us from above ; it is the spirit within that we must express, and in fullest expression find the maximum of growth, and therefore of happiness.

Life's Many Problems

Civilisation to-day lands us in a highly complex situation, and confronts us with a range of problems so diverse in semblance as to cause us almost to despair of finding solutions to them. If we are content to take things at their apparent value without seeing below the surface we may well believe

that there can be no way out, but when we set to work to analyse things and sort them out they begin to lose some of their complexity and terror. Fundamentally there are two methods of growth open to us: the one the voluntary method, and the other compulsory. God says "learn"; and it is open to us to set to work and study life in general and ourselves in particular, and so learn wisdom; or else to refuse to learn voluntarily and be compulsorily hammered on the anvil of circumstance. In either case we learn; and the only option we can have is as to the choice of the method. Most of us blunder blind-eyed through the days and years without exercising much common sense or discrimination as to the most serious things of life, and consequently most of us are being hammered day in and day out. We are hammered by ill-health, unhappiness, poverty, mistakes, and other people; and for the hammerings we distribute the blame delightfully impartially between the general wrong-headedness of other folk and the unsatisfactory state of the universe as a whole. But, unfortunately, this does little to alleviate things, which to us is further proof—if such were necessary—

of what a mess the Ruler of the Universe has made of his job.

However, if we are but content for a space to lay aside this quite preposterous attitude and look a little further into things, we shall be able to see the other way of growing. We can then begin to analyse and probe, and take an intelligent interest in these affairs which, after all, concern us so very intimately. Most of the muddle we shall be able without much difficulty to trace back to ourselves, and the bulk of what remains we can assign in a measure to those whose lot we of necessity share; and the very small residuum which to us is untranslatable we can safely lay aside for future consideration in the light of further knowledge. The residuum is, after all, so very small that it is hardly worth attributing it to the mistakes of the creator, a perverse universe, or even to a ramping, roaring devil. These causes, whether actions or states of mind, are directly to be referred to previous thought and lie therefore in the realm of mind. Consequently any alteration must be primarily a thought alteration or revision—education, in fact; it is next door to useless to work at externals and try to effect improvement

at the outside. The external manifestations are merely the symptoms of an inward and spiritual lack of logic and understanding, and it is futile to deal with them and leave the central disturbance exactly as before.

To take one or two concrete instances by way of illustration. Poverty can never be cured by the giving of doles, which simply enable the poverty to continue. Why are people poor? There are obviously many causes, and unless we proceed by the intelligent process of diagnosis we may succeed in doing more harm than good. A penny given to a healthy beggar who is able but unwilling to work is a pennyworth of damnation to him and a measure of blame to the donor. Most people are poor because they do not understand their own nature or powers, and because they do not understand the elementary laws of living; teach them of these and probably the poverty will automatically vanish with the removal of its causes. If they learn of these and are still unwilling to put the knowledge to any practical use in order to work out their own salvation, then they will remain poor because the poverty of circumstance is the reflex

of their poverty of mind ; they deserve to be poor because they are at that particular stage where only poverty can teach them the lessons of evolution. It is, in any case, quite impossible to try and equalise mankind ; men are not born equal, neither are they in any way equal subsequently, in fact there is the utmost range and diversity, and any attempt to make things otherwise is foredoomed to failure. The utmost we can do is to devise equality of opportunity with the certainty before us that inequality will immediately manifest itself in the way that opportunity is utilised. Education (though by no means in the general sense in which it is understood to-day) is the only true cure for poverty.

Venereal diseases are another case in point ; they are rampant to-day. Why ? Because human nature is what it is. But is free treatment going to help in any degree to the enlightenment of human nature ? Why is human nature where it stands to-day ? Simply because we have not made it any better, and because we have always been too ready to deal with externals instead of going to the root of things. Human nature can only be raised by raising the

type and ideal of human thinking ; again education is the key. The Church should, down all the ages, have patterned the thinking on these and kindred subjects, but as a whole the influence of the Church to-day is little more than negligible ; it must continue so to be while its individual exponents fail to keep abreast of the men and women whom they should influence. Crime again shows us how utterly futile are repressive measures when unaccompanied by the inculcation of higher ideals. Most crimes are blundering attempts on the part of our friends the criminals to find the road to Utopia ; they are completely dissatisfied with the scheme of things as they find it to-day, and they express their efforts after better things in the egregious mistakes which land them in gaol. In the ample leisure that a beneficent Government there allows them they ponder and think over their old ideas in default of new and better, and out they come once more determined to be a trifle more careful over the same crime next time. If we could only show them that we are in entire sympathy with their laudable desire to reach a better state of affairs for themselves individually, but

that the road they are taking to achieve that end does not lead there, and if we could enlist their intelligence in showing how by saner methods they can help themselves (perhaps more stably and not quite so literally), we should have done something towards turning them into good citizens and useful members of society. Education again.

The necessity for self-realisation is paramount to-day ; we should see our limitations and our possibilities. We should note to the full the power of thought both to build and destroy, according to its use and direction. Negatives wound, slay, and kill as surely as a bullet maims the body ; happiness cannot exist where these hold sway and dominance. Negative thought, misdirected ideas, and ignorance are the main causes of the problems that beset us, and not until spiritual insight educates us into finer conceptions of life and love can we hope to do more than exchange one problem for another. If we are truly wise we shall pray daily on our bended knees for that spiritual discernment which shall enable us to see the knotty problem of spirit that lies at the heart of every mundane difficulty.

Sacred and Secular

Sacred and secular are two main divisions into which it will be generally conceded the activities of our daily lives fall, and from the apparently clear distinction we make between the two we are apt to deduce some sort of opposition between them. But, as a matter of fact, this arbitrary fashion of making our activities dual in type results in error of a very far-reaching kind. All life is one, a manifestation of spirit; and though its phases of activity may be countless in form and variation, yet, unless the spirituality underlying the whole be fully recognised, it is tolerably certain that trouble will arise. We can see how in the past it has arisen over and over again, and we can only suppose that given the same conditions the same results will again appear. The secular and purely scientific progress made by Germany in the days before the war was an achievement of no mean order, but there was distinct and considered divorce between that progress and the spiritual sense that should have directed it into worthier channels. Evolution has now passed its irrevocable verdict upon the legitimacy of

such divorce. As in the case of the individual, progress, in order to be other than dangerous, must be leavened and accompanied by a growth of spiritual insight to match. Germany overbalanced herself and fell because her development was entirely on the material plane, and distorted her growth to such an extent that she was out of the line of evolution as a nation, and a source of hindrance to the development of kindred nations. No angry God destroyed her, she simply destroyed herself; our mistakes contain within themselves all that is necessary of retribution. But she has offered to the world a gigantic lesson of the normal result of this impossible divorce of sacred from secular.

We ourselves in the realm of education to-day are for all practical purposes making this same mistake; dogmatic theology may perhaps be out of place in any scholastic curriculum, but the gravest danger may be apprehended from a non-recognition of the spiritual verities. The proper question to be addressed to education is—"Does it assist spiritual evolution?" The more usual question is—"Does it assist the scholar to make a good living?" He may make a

good living ; Germany was making an excellent living ; but she demonstrated the impossibility of living by bread alone. I have taught in many schools, but I assert that in practically all of them religion had considerably less vitality than Latin grammar ; and I also say that the keenness on the part of the boys to know, to learn, and to question upon matters of serious import is there in full force, but that, in effect, it is frozen out by the cold comfort it is able to extract from modern theology. Considerations such as these are bound to arise in any analytic treatment of the roots of happiness, since happiness is, and must ever be, so largely dependent upon spiritual perception. Is Germany happy ?

In many other directions also this segregation of the ideals of spirit from the morals of the day is manifest. We have mentioned the case of venereal diseases ; but we may further say that a man must perforce lock up his spiritual understanding extremely tightly before he can allow his passions to take control. He must necessarily stifle any thought for the welfare of the other, or subordinate it completely to a soul-destroying selfishness ; of the spiritual

significance of unhallowed union he has probably never thought at all. He does not realise that in truth what we think upon we actually become, so that the lover in thinking of the beloved does actually and definitely build her into the fabric of his being, and she becomes part of him, seeing that his personality is his memory. Equally so does the soul he degrades become part of him, to wield an influence in his destiny and to weave her thread into the pattern of his being. In other directions, where, we may ask, is the spiritual conception while a man owns slum property which stunts the physical and spiritual growth of those who live in it; and where, again, is it when a man thrives as to his pocket upon the sweated labour of those whose eternal interest demands that they shall be paid more? The one pointed—yea, even barbed—question for him is, “Does it conduce to spiritual evolution, theirs or mine?” And this question in only too many cases he truly dare not ask.

So we might go on at length and trace the many ways in which the fatal process of separating the sacred and secular operates. Nothing can obscure the fact of our own

spiritual nature, and that the object of our existence is spiritual evolution ; these are the two great central verities, and our happiness depends upon our lives being adjusted in conformity thereto. Civilisation itself is but the organised development of humanity towards better things, but unless we freely recognise that this also is spiritual evolution we shall not really get to the heart of our problems. Here again, on a larger scale, the same question must be asked as the test of right policy, "Does it conduce to spiritual evolution, theirs or ours ?" We cannot see that there is any need for word-juggling or formulæ, philosophical abstractions or finesse in dealing with such a clear-cut issue. There is too much hair-splitting and quibbling in to-day's thinking ; but we can hardly be in two minds as to this point of our spiritual nature, for either it is true or it is not. This point organised science is fast settling for those who have not decided it for themselves already. We need not be ashamed of being spirits, for after all we are not responsible for it ; all that we are called upon to do is to find out what we may of the great scheme of things and do

our little best to help it along. While it concerns earthly affairs we may be well assured that it will require the services of earthly workers to keep it moving.

It is the rankest folly to suppose that we can be sinners all the week and delude ourselves into believing that we are saints on Sunday, dividing our worship between God and the supertax and our fears between Hell and the Bankruptcy Court. The principles of life which are spiritual principles do not operate as and when required, but always and universally; and even business transactions in an ideal world will conform to the same standard test to which we have already referred. The truth is that both sacred and secular avocations are manifestations of the spirit and opportunities for its growth and development; and the sooner we remarry the sacred and the secular after their entirely ineffective divorce, then the better it will be for their progeny of result in every sphere of our present-day activity.

The Vital Principle

We have now in these few pages endeavoured to point to the effects of the

operation of thought in various directions. We are compelled to admit that thought activity underlies, where it does not completely control, these different manifestations ; and, in any case, the question need remain in no doubt since it may so easily be put to the test of individual experience. We may further watch the process at work by observing the mental attitude of the various people we come across, and comparing it with the results as shown in their outward circumstances. Where the result naturally to be expected follows in due course, we see an exemplification of the general principle ; but where such results are definitely off the expected lines, it will generally be found on closer investigations that there are other factors entering in and influencing the results. It is by no means necessary to discard the general principle.

Thought, then, is a tremendously potent factor in health ; it is no less so in business, and it also bulks largely in the question of happiness. According to its direction we must acknowledge also that thought may be either a constructive or a destructive force ; and, further, that the constructive

thoughts are, in some way or degree, variations or derivatives of the one great constructive force in the universe—Love. The destructive forces play negative to the positives and bespeak the absence or insufficiency of love. Fear, for example, is the absence of sufficient courage; and courage is a derivative of love, as witness the supreme courage of even an animal defending its young, or the extraordinary things a mother will do and dare for her child. Selfishness, again, is the negation of service which is the practical expression of love. So we might go through all the negatives and trace in each one the absence, insufficiency, or denial of the great positive root principle.

Love is the widest word in the language; Scripture has placed it on record that God is Love, and further that God is a Spirit. Thus it would seem that God, Love, and Spirit are most intimately connected in significance; and again, love and service are ideas that stand in the closest relationship. It seems to clear the way for an intensely practical appreciation of life to state these fundamental conceptions, for then the spirit seems to supply the static

basis and love the dynamic, while the point of application of the moving force lies in service. The conception of spirit links man in his rudimentary divinity to his God, the ultimate source of all his spiritual energy and capacity ; while the word "service" marks the essential unity between the professed principles of organised religion and of modern business. The overshadowing Spirit of God links together all humanity as one great family of sons and daughters travelling the long path of spiritual evolution, whether in one life or in many, towards a final goal which is far beyond our ken. It is indeed in no way necessary for us to comprehend the ultimate ; any definition we may make must of necessity be couched in terms of our present limitation, and therefore must be to that extent insufficient, if not untrue. Moreover, in settling the gaze so far ahead there is the gravest danger that we may overlook the call for the service that is our immediate duty. There is great need of a groundwork of common sense, and even while the astronomer gazes at the stars there is no reason why he should not sit on a four-legged stool.

What need is there for dogma and for-

mulæ ? The scheme, at any rate, possesses the merit of simplicity, and it involves no strain upon the credulity. It is limited and imperfect, of course ; but so are we, and as we grow in wisdom and in stature we shall no doubt make improvement in detail upon it. But the vital point is that the need for some clear conception of the fundamentals of life and its meaning is intense ; without it the world cannot hope to regain its sanity and balance, while we may very well go from bad to worse in the endeavour to straighten things out. There is nothing in these simple ideas at loggerheads with the latest findings of science. Solid matter is not solid matter ; on the electron theory it is immaterial, a manifestation of something about which science is not quite clear. Call it x , the unknown ; that will save anybody's face, and commit nobody. But we believe that it will not be many years before matter is generally recognised as a manifestation of spirit. However, as we have said before, the important point is not the academic view but the practical ; the only way to test a working theory is to see how far it fits in with the facts as they occur, and the more facts it legitimately explains

the more probable is its truth. But life is not lived in a laboratory or museum, it is lived in slums, hovels, shops and offices, clean country, and smoke-damned towns; if love works here and meets the facts, then we can a thousand times afford to let non-essentials go, and keep tight hold of a central truth.

The view we take must not be founded upon too short a range of experience in point of time, nor upon too limited a selection of lives. Long-moulded circumstances are comparatively solid and need much work before they are demolished, while the lately-formed surroundings are the more easily altered. But if anyone will take the trouble to commence the regulation of his thoughts, beginning at the easy things first, he will assuredly soon find a reflex to his new thinking in his circumstances or health. The building of love into the fabric of the mind, if continued over several years, will produce astonishing results; and the individual will perforce admit that he has risen in the scale of life as a result of his efforts. As we have pointed out, this is a process which can be utilised by even the humblest individual, while the most learned

can by no means afford to scorn it. The regeneration of humanity can only be accomplished by the spade work of its individual units ; churches, societies, and unions can assist by the promulgation of sane ideals and precepts, but every yard of progress must be paid for by someone's hard striving and effort.

Let us build civilisation spiritual and we shall build it safe and sane ; but on the get-rich-quick plan, the more-money-for-less-work model, or the hit-and-hit-back principle there can be no stability. Let us have done with the details of theological disputation and return to the broad principles of spiritual life, substituting co-operation for industrial civil war and class antagonism. Let us get together on the basis of the fact that we are spirits, agreeing that Character is the only real and permanent possession we may have. Then let us strive to fashion a better world peopled with folk who know a little about themselves, who have an idea as to where they are travelling, who know what they want to do, and have more than a shrewd idea as to how to do it.

We have to-day an opportunity colossal

in its scope ; and the one thing needed is the control, harnessing, and direction of this wonderful power of thought. Then shall it be devoted and consecrated, through the individual man and woman, to the service of humanity and civilisation, and to the furtherance of that evolution which shall bring mankind nearer to God, and Heaven a little closer to this sorely-tried and battered earth.

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